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PREFACE

There have been increasing demands in recent years for copies of the Annual Reports on Epigraphy, published in the last two decades of the last and the first half of the present centuries, from scholars and institutions interested in epigraphical studies and research. And these Reports have been long out of print. It was, therefore, decided to bring out reprints of these rare and very useful Reports starting from the initial year 1887 in convenient volumes. The present one, consisting of such Reports for the years 1926 - 1929 is the seventh of the reprint series and will be followed in quick succession by others containing Reports for the subsequent years.

It is hoped that this re-publication will go a long way in sustaining and furthering interest in epigraphical studies. I wish to record here my deep sense of gratitude to Dr. M. S. Nagaraja Rao, Director General, Archaeological Survey of India, New Delhi, but for whose sympathetic consideration and approval, this useful reprint series would have remained a dream. Shri J. C. Gupta, Production Officer in my Office, has been largely responsible for the preparation of this reprint scheme and also for the actual printing and production.

Old University Office Bldgs.,
Mysore-570 005
5.5.86

K. V. Ramesh
Director (Epigraphy)
Archaeological Survey of India

ANNUAL REPORT

ON

SOUTH-INDIAN EPIGRAPHY

FOR THE YEAR ENDING 31ST MARCH 1927



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ANNUAL REPORT ON SOUTH-INDIAN EPIGRAPHY FOR THE YEAR 1926-27.

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ANNUAL REPORT ON SOUTH-INDIAN EPIGRAPHY FOR THE YEAR 1926-1927.

PART I.

TOURS OF THE ASSISTANT ARCHÆOLOGICAL SUPERINTENDENT AND OF HIS ESTABLISHMENT.

1. I was on tour for about three months during the year, for periods extending from six days to one and a half months, and visited 18 villages in the Tinnevely, Ramnad and other Tamil districts and collected 214 inscriptions. I also examined a short Brāhmī inscription on a marble pillar at Pedavēgi in the Kistna district reported to me by the Archæological Superintendent. Six inscriptions from Malabar copied by the Government Epigraphist for India have also been included in this Report.

2. My Senior Assistant accompanied the Government Epigraphist for India in February to the Guntur and Kistna districts for copying the Brāhmī inscriptions engraved on several marble pillars and pavement-slabs which were unearthed among the ancient Buddhist remains at Nāgārjunikonda and Rāmireddipalle in the course of the excavations conducted by the Archæological Superintendent. 22 inscriptions which have now been secured throw additional light on the history of the early Ikhāku dynasty mentioned in my last *Annual Report*. He again went on tour in March and visited 4 villages in the South Kanara district and secured copies of 30 Kannada inscriptions and one in the Portuguese language. The latter is engraved on a slab, probably a tomb-stone now set up in the compound of the Tahsildar's office and bearing on it in low relief the figure of a soldier brandishing a sword. Above this is a triangular design of heraldic devices. The identity of this warrior is not, however, disclosed in the epitaph which has been published on page 168 of *The List of Inscriptions on Tombs in Madras* by J. J. Cotton.

The Junior Assistant was on tour for about three and a half months and visited 8 villages in the Ramnad and Madura districts, before taking up the detailed survey of the Kumbakonam taluk in the Tanjore district, of which he inspected 27 villages. He returned to Madras on the 10th March 1927, with a total collection of 150 inscriptions. While he was working at Vikkiramangalam (Madura) he visited a cavern on the Nāgamalai hill and copied three Brāhmī inscriptions engraved on stone beds. The epigraphical survey of the Mayavaram taluk which had been left incomplete was finished this year by the Tamil Assistant who then divided with the Junior Assistant the work at Kumbakonam. He was asked to break up his camp in the latter taluk to inspect certain villages in the Coimbatore district two of which are expected to be submerged under water by the Mettur Tank project. He returned to headquarters on the 12th March 1927. He visited 80 villages in the Mayavaram and Kumbakonam taluks, and 5 in the Coimbatore district, and secured a total collection of 107 inscriptions. Among the villages inspected by him in the Kumbakonam taluk may be mentioned Sūryanārkōyil with its unique stone temple dedicated to the Sun-god and his consorts Chhāyādēvī and Ushā, having small shrines for the other planetary deities. This temple has been described at length in the *Annual Report* for 1908, paragraph 60, where it has been shown that the temple probably owed its origin to the Chōla king Kulōttunga-Chōladēva I. At the foot of the Trimūrti hill near Udumalpet in the Coimbatore district there is a big boulder about 30 feet in height, which seems to have rolled down from the top of the adjacent hill, as can be judged by the horizontal position of the squatting Jaina image cut on it in low relief. Worship is now offered to this image under the name of Trimūrti, after which the hill is evidently called the Trimūrtimalai. A large number of slabs with figures of chieftains cut on them in groups are found strewn about in the vicinity. Mention may also be made of a mud fort at Kāvēripuram in the Bhavani taluk which is an interesting vestige of the reign of Tipu Sultan in these parts.

Fourteen places in the Ganjam, Kistna and other Telugu districts and two firkas of the Kalyandrug taluk of the Anantapur district were inspected by the Telugu Assistant from December 1926 to February 1927 and they yielded a collection of 100 inscriptions. The village of Mālāti in the Russelkonda Agency which is 38 miles north of Berhampur was visited by him in the hope of finding some ancient Jaina remains. Traces of walls built of large-sized bricks are all that remain of the

fort at the place mentioned by Sewell. At Ārugolanu near Nīḍadavol he found two mounds locally known as *Lanjadibbas*. These should evidently have once been *stūpas*, and from their appearance they seem to have been worked up at some time. Bellamkonda near Sattenapalle in the Guntur district has a hill-fort which was important during the Vijayanagara times but is now in ruins. The hill top contains the tomb of a Muhammadan saint. Kundurpi in the Kalyandrug taluk has a ruined fort and a hill fortress. The peculiarity of the villages in this taluk as well as of others in the district is that each of them boasts of a Hanumān shrine, corresponding to the Vināyaka shrine of the Tamil villages.

WORK DONE DURING THE YEAR.

3. Manuscript pages of my *Annual Report* for 1925-26 were sent in parts to the Press, beginning with the first batch on 6th July 1926. The stitched proof was submitted to the Director-General of Archæology in India on 23rd December 1926, while another corrected proof was sent to Press on 25th February 1927. The final strike order was given on 5th April 1927 for its printing and issue. The summary of the Epigraphical work done during the year was submitted to the Government Epigraphist for India on 14th July 1926 for being reviewed by him in the *Annual Report* of the Director-General of Archæology and another short summary on 5th November 1926 for incorporation in the *Madras Presidency Administration Report*.

Impressions of 34 Persian and Arabic inscriptions collected by this office until now have been sent to the Epigraphist for Moslem inscriptions for examination and publication if necessary. 32 epitaphs in the Muhammadan grave-yard at Old Washermanpet, Madras, were copied at the request of Mr. Kuraishi the officiating Archæological Superintendent and forwarded to him. The estampage of the Singhalese inscription at Rāmēśvaram (No. 90 of 1905) has been sent to Mr. Paranavitane, of the Ceylon Archæological Department for publication in the *Epigraphia Indica*. The Nāgarī portions of some inscriptions were deciphered for Mr. H. C. P. Bell of Ceylon from photographs supplied by him. At the request of the Sub-judge of Coimbatore I deputed my Senior Assistant to Sēṇṇimalai on 4th June 1926 on commission in connexion with a civil suit pending in his court, to copy the inscriptions found in a *matha* and to submit a report on them with their reading and translation. Requisitions for copies of inscriptions or for information connected with them continue to be received by the office, and about 25 such applications have been answered in the course of the year.

Forty-seven photographs were taken among which may be mentioned the portrait sculpture alleged to be that of a certain legendary Chēra king called Chandrabhūshana-Mahārāja who is credited with the construction of the ancient Tirukkadaiyūr temple and those of Tirumala-Nāyaka and his two wives at Śrīvilliputtūr and of the famous minister Gōvinda-Dikshita and his wife found at Paṭṭiśvaram. Iconographically interesting are (1) the horned *dvārapāla* (*Śrīṅgin*) with four arms at Paṭṭiśvaram, which may belong to about the 10th (?) century A.D., (2) the bronze image of Hanumān with ten arms and a pair of spreading wings, in the Viṣṇu temple at Ānanda-maṅgalam near Tirukkadaiyūr, (3) the fine stone image of Durgā at Puñjai near the same village, which may also belong to the 10th century A.D. and (4) the bronze image of Skanda at Tiruvidaikkālī. To this collection have been added 27 negatives of photographs prepared in early years by the late Dr. Hultsch and stocked in this office without being noticed hitherto in any of the previous Reports.

4. Inscriptions copied at the following places are registered in Appendices B and C:—

Number.	District.	Taluk.	Village.	Numbers of inscriptions.
1	Ganjam	Chioole	Śingavaram	634-635 of 1926.
2	Do.	Tekkali	Tekkali	636-637 of "
3	Vizagapatam	Bobbili	Narayanapuram	638-692 of "
4	Do.	Sarvasiddhi	Rayavaram	693 of "
5	Do.	Cocanada	Sarpavaram	694-697 of "
6	Do.	Narasapur	Āchanṭa	698-700 of "
7	Godavari	Tanuku	Penukonda	701-703 of "
8	Do.	Do.	Siddhantam	704-706 of "
9	Kistna	Nandigama	Ramireddipalle	217-218 of 1927.
10	Do.	Ellore	Pedavēgi	219 of "
11	Guntur	Palnad	Pinnali	707-711 of 1926.
12	Do.	Sattenapalle	Bellamkonda	712-713 of "

Number.	District.	Taluk.	Village.	Numbers of inscriptions.
13	Guntur	Palnad	Nagarjunikonda (Pollareddigudem)	192-215 of 1927.
14	Do.	Do.	Nagulavaram	216 of "
15	Cuddapah	Ramalapuram	Kokatham	714-717 of 1926.
16	Anantapur	Kalyandrug	Narasapuram	96-98 of 1927.
17	Do.	Do.	Yalskalu	99 of "
18	Do.	Do.	Muddinayanipalle	100 of "
19	Do.	Do.	Aiyagarhalli	101 of "
20	Do.	Do.	Kundurpi	102-103 of "
21	Do.	Do.	Malayanur	104-105 of "
22	Do.	Do.	Kariganipalle	106 of "
23	Do.	Do.	Palnavai	107 of "
24	Do.	Do.	Mailipalli	108 of "
25	Do.	Do.	Manireva	109 of "
26	Salem	Krishnagiri	Devarmukkulam	481 of 1926.
27	Do.	Dharmapuri	Attimuttal	482 of "
28	Coimbatore	Perundurai	Sennimalai	718-719 of "
29	Do.	Pollachi	Perukalandai	144-177 of 1927.
30	Do.	Palladam	Señjēri	178-183 of "
31	Do.	Pollachi	Sammattūr	184 of "
32	Do.	Do.	Pollachohi	185 of "
33	Do.	Udumalpet	Trimūrti Hills	186-187 of "
34	Do.	Bhavani	Kaveripuram	188-195 of "
35	Cochin State	Mukundapuram	Talakkad	358-359 of "
36	Do.	Do.	Avittattūr	360-363 of "
37	South Kanara	Kundapur	Kundapur	364-367 of "
38	Do.	Do.	Voderhobli	368-369 of "
39	Do.	Do.	Kotesvar	370-386 of "
40	Do.	Do.	Kumbhakasi	387-390 of "
41	Do.	Do.	Basrūr	391-394 of "
42	North Arcot	Walajapet	Vēppūr	491-500 of 1926.
43	Do.	Do.	Arcot	501-502 of "
44	Chingleput	Trivellore	Madavilagam	483-490 of "
45	South Arcot	Chidambaram	Omampuliyūr	503-507 of "
46	Do.	Do.	Sivapuri	508-512 of "
47	Do.	Do.	Kanattānpuliyūr	513-515 of "
48	Tanjore	Mayavaram	Murugamaṅgalam	110 of 1927.
49	Do.	Do.	Tirumananjēri	111 of "
50	Do.	Do.	Tirumaṅgalam	112-117 of "
51	Do.	Do.	Kali	118 of "
52	Do.	Do.	Nattam	119 of "
53	Do.	Do.	Attūr	120-134 of "
54	Do.	Do.	Unppapattā	135-139 of "
55	Do.	Do.	Talaivavar	140-153 of "
56	Do.	Do.	Poyakkudi	159 of "
57	Do.	Do.	Mannipallam	160 of "
58	Do.	Do.	Kadalaṅgudi	161-162 of "
59	Do.	Do.	Dharmadanapuram	163 of "
60	Do.	Kumbakonam	Melaiyūr	220 of "
61	Do.	Do.	Tirunilakkudi	221-222 of "
62	Do.	Do.	Tirumaṅgalakkudi	223-228 of "
63	Do.	Do.	Sūryanarkōyil	229-232 of "
64	Do.	Do.	Tirunandurai	233-234 of "
65	Do.	Do.	Ammāṅgudi	235-238 of "
66	Do.	Do.	Elandurai	239-240 of "
67	Do.	Do.	Kottaiyūr	241-244 of "
68	Do.	Do.	Baputājapuram	245-246 of "
69	Do.	Do.	Karuppūr	247-253 of "
70	Do.	Do.	Palaiyaru	254-255 of "
71	Do.	Do.	Darsuram	256 of "
72	Do.	Do.	Pattisvaram	257-271 of "
73	Do.	Do.	Sivapuram	272-282 of "
74	Do.	Do.	Eragaram	283-284 of "
75	Do.	Do.	Marudanalar	285 of "
76	Do.	Do.	Nāchohiyarkōyil	286 of "
77	Do.	Do.	Sundatapuramālkōyil	287-289 of "
78	Do.	Do.	Kumbhakōṇam	290-302 of "
79	Do.	Do.	Udaiyalūr	303-315 of "
80	Do.	Do.	Korukkai	316-320 of "
81	Do.	Do.	Innambūr	321-322 of "
82	Do.	Do.	Tirappurambiyam	323-357 of "
83	Do.	Do.	Anakkudi	628-633 of 1926.
84	Trichinopoly	Udaiyarpalaiyam	Ariyalūr	88-95 of 1927.
85	Madura	Madura	Tenūr	604-606 of 1926.
86	Do.	Do.	Kodimaṅgalam	607-611 of "
87	Do.	Do.	Kilamattūr	624-627 of "
88	Do.	Periyakulam	Cumbam	612 of "
89	Do.	Tirumangalam	Vikkiramaṅgalam	613-620 of "
90	Do.	Do.	Nagamalai Hill (near Vikkiramaṅgalam).	621-623 of "
91	Ramnad	Srivilliputtūr	Srivilliputtūr	517-594 of "
92	Do.	Tiruvadanai	Akkalūr	595 of "
93	Do.	Do.	Puttūr	595 of "
94	Do.	Do.	Tittandatapapuram	597-603 of "
95	Tinnevely	Nanguneri	Vijayanarayanam	1-27 of 1927.
96	Do.	Tinnevely	Tinnevely	28-87 of "

APPENDIX A.

List of copper-plates examined during the year 1926-27.

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where to be published.	Remarks.
1	The District Judge of Vizagapatam.	..	....	Śaka 1713, [Kali] 4892, Virodhikrit, Māgha, śu. 1, Jayavāram (Tuesday).	Telugu ..	..	..	Registers the grant of the village Mirindi in the Penta-sima, renamed as Nara anapuram to the god Sitarāmasvamin of Vizagapatam by Pāsāpati Vijayarāmarāju-Maharājugaru.
2	Do.	..	....	Cyclic year, Rākshasa, Bhādrapada, śu. 3, Satur- day.	Do. ..	.	..	Registers the grant of some land in the village Venkaṭapuram by Vijayarāmarāju-Maharājugaru to Tarigoppula Rāmanna as śrōtriya and the rest of the village as sarvamuktā.
3	Mr. Sankaranarayanayya of Sittarohatram, Paruttikulam, Tinnevely district.	Madura Nayaka.	Maṅgamma, queen of Chokhanātha-Nayaka.	Śaka 1621, Prawadbi, Śravaṇa 15.	Do. ..	Returned to the owner.	..	Registers the grant, by the queen, of 5 villages in the Kaṭṭaru-sima on the banks of the Chitra as <i>sarvāmāya</i> to Venkaṭarāma-Somayajulu, son of Venkaṭakrishṇayya of the Saṅkhyayana-gōtra and Āpastamba-sūtra. Virapratapa Venkaṭapatidevaraya is stated to have been ruling from Vijayanagara at the time.
4	Mr. M. Somasekhara Sarma Garu, Triplicane.	Vijayanagara.	Sadaśiva	Śaka 1465, Śobhakrit, Bhādrapada, Vyatipāta- yōga, Rōbini ba. Kapila- Shashthi, Tuesday.	Sanskrit (verse), in Nandinagri.	Do.	..	Registers the grant, by the king at the request of Kōṇēṭi Timmarāju, son of Kōṇḍarāja, of the village Kōṭlipara in the Velanadu-vishaya to a number of brahmins, renaming it Sadaśivamaharāyapura. The verses of the grant were composed by Sabhapati Svayambhū and engraved by Virāṇachārya, son of Virāṇa.

Stone inscriptions copied in 1926—(continued from the last *Annual Report*).

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	SALEM DISTRICT.					
	KRISHNAGIRI TALUK.					
481	Devarmukkulam. —On the beam of the <i>maṇḍapa</i> in front of the central shrine in the Rāṅganāthasvāmin temple.	..	....	....	Sanskrit, Grantha.	In characters of the 10th century. Much damaged. Seems to be in praise of the goddess Chamuṇḍēśvari.
	DHARMAPURI TALUK.					
482	Attimuttil. —On the door-jamb of the entrance into the <i>maṇḍapa</i> in the Śiva temple.	Vijayanagara	Vira-Kaṃpapa-Uḍaiyar	Sadhāraṇa, Chittirai.	Tamil	.. Incomplete. Refers to the grant of certain taxes made by Kidāṅḷiperrār by order of Yekkadēvarasār to the temple of Kaṇ[ṇ]ēśvaram-Uḍaiyar at Attimuttil.
	CHINGLEPUT DISTRICT.					
	TIRUVALLUR TALUK.					
483	Madavilagam. —On the south wall of the central shrine in the Kallīśvara temple.	Pandya ..	Jatavarman <i>alias</i> Tribhuvanaśakravartin Sundara-Pandyaḍēva.	15th year	Do.	.. Records that the <i>vāṭṭār</i> of Puḷar-kōṭṭam <i>alias</i> Vikramaśōla-vaḷanaḍu, a district of Jayaṅḡondaśōla-maṇḍalam made a gift of certain taxes leviable in the temple premises (<i>maḍavilāgam</i>) to god Tirukkallinam-uḍaiya-Nayanār of Kaṇṇigai-naḍu.
484	On the same wall	Chōla ..	Tribhuvanaśakravartin Rajarajadeva ..	18th ,, ...	Do.	.. Registers a tax-free assignment of land made by the assembly (<i>ūravār</i>) of Ka[ṇ]ṇiūr <i>alias</i> Kshatriyaśikhamaṇinallār in Kaṇṇigaipperrūr-naḍu, a sub-division of Puḷar-kōṭṭam <i>alias</i> Vikkīramaśōla-vaḷanaḍu, to provide offerings during the morning waking service of god Tiruviraṭṭānam-uḍaiya-Nayanār at that village in return for a gift of eight <i>ḡaṇḍagōpāḷaṇ-vāḍḍai</i> (coin) made by Paṇḍiyan son of Perrār, a servant (<i>nimandakkāraṇ</i>) of the temple of Gaṅḡaikondaśōlāśvaram-uḍaiya-Nayanār of Gaṅḡaikondaśōlapuram in Śōla-maṇḍalam.
485	Do.	Do. ..	Do. ..	28th ,, ...	Do.	.. Records a gift of one <i>vāḍḍai</i> by Viśaiyeraṇ Vāṇōrperuman, the headman of Mappūtām in Śiruvāṇḍupattin, a village in Paṇṇiyar-kōṭṭam, a division of Jayaṅḡondaśōla-maṇḍalam, for burning a lamp in the temple of Tiruviraṭṭānam-uḍaiya-Nayanār at Tirukkallinam in Puḷar-kōṭṭam, a division of Jayaṅḡondaśōla-maṇḍalam.
486	On the north wall of the same shrine.	Vijayanagara	Ariyana-Uḍaiyar, son of Mu[Bu]kkana-Uḍaiyar.	Raudri, Mina, śu. dvādaśi, Friday, Anijam.	Do.	.. Registers a gift of land by purchase by Suryadevar Tondaiyadaraiyar of Nandimaṅḡalam in Uraikkāḍu, a village in Arūr-naḍu, a sub-division of Puḷar-kōṭṭam <i>alias</i> Vikramaśōla-vaḷanaḍu a district of Jayaṅḡondaśōla-maṇḍalam, to the god at Tirukkallinam <i>alias</i> Kshatriyaśikhamaṇinallār in Kaṇṇigai-naḍu.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	CHINGLEPUT DISTRICT— <i>cont.</i>					
	TIRUVALLUR TALUK— <i>cont.</i>					
487	On the same wall	Pandya ..	Māyavarman <i>alias</i> Tribhuvanaśakravartin Parākrama-Pandya-deva.	6th year	Tamil ..	Registers a gift of land by Siddappa-Nayakkar Kesa[na] of Kollapondi for the expenses of providing offerings to the god Tirukkallinam-udaiya-Nayanar at Tirukkallinam <i>alias</i> Kshatriyasikhamanallur in Ka[n*]nigai-naḍu, a sub-division of Puḷai-kōṭṭam <i>alias</i> Viḷ[rama*]śōla-vala-naḍu, a district of Jayangondaśōla-maṇḍalam, during the service called Gaṇḍarigaṇḍa-śāṇḍi instituted in his name.
488	Do.	Do. ..	Do. do.	Do.	Do. ..	Engraved in continuation of No. 487 above. Records that the <i>ūvarar</i> of Tirukkallinam agreed to waive all taxes from the lands mentioned therein.
489	Do.	Vijayanagara	Virapratapa Devaraya	Piṅgala, Simba, ba. tritīya, Sunday, Uttirattadi.	Do. ..	Registers the gift of land by Sōmarasār, the grandson of Santarasār, a <i>kuraniikka</i> of Chandragiri, to the god Tirukkalinattu-udaiya-Nayanar at Tirukkallinam <i>alias</i> Kshatriyasikhamanallur.
490	On the west wall of the same shrine.	Chōḷa ..	Rajendra-Chōḷadeva	29th year	Do. ..	Commences with the introduction இருமகன் பெந்த பெந்தவும் etc. Registers a gift of 920 <i>kuḷi</i> of land by Paḍinai-vanmar-Adittan, the headman of Vallam in Kaḷḷūr <i>alias</i> Kshatriyasikhamanallur in Kaṇṇigaiperrūr-naḍu, a sub-division of Puḷai-kōṭṭam, a division of Tondai-maṇḍalam, for burning a perpetual lamp in the temple of Tiruvirattāṇam-Udaiyar.
	NORTH ARCOT DISTRICT.					
	WALAJAPET TALUK.					
491	Veppur.—On the north wall of the central shrine in the Vasish- thēśvara temple.	..	Sakalalōkachakravartin Sambuvaraya.	Rajanarayana- [7]th year, Pura- tīasi 25.	Do. ..	Registers a gift of the taxes leviable on the residents round about the temple, for the expenses of building in stone the kitchen of the temple of Tiruvadittēśvaram-udaiya-Nayanar.
492	On the same wall	Vijayanagara	Kampana-Udaiyar	Krōdhin, Karkata- ka, su. tritīya, Friday, Mṛiga- śrsha.	Do. ..	Incomplete. Veppur is said to have had the name of Ediriliśōlanallur in Kalavaiparru, a sub-division of Paḍuvūr-kōṭṭam, a district of Jayangondaśōla-maṇḍalam.
493	On north and the west walls of the same shrine.	..	....	....	Do. ..	Fragmentary. Refers to a gift of land as <i>adhyayana-vṛitti</i> to Arulalanātha.
494	On the west wall of the same shrine.	..	Sakalalōkachakravartin Sambuvaraya.	Rajanarayana- 19th year, Kartti- gai, ba. dasami, Friday, Hasta.	Do. ..	Incomplete. Appears to record the exemption of taxes on the lands endowed for <i>adhyayana-vṛitti</i> in Kumilī-ṇḍal.
495	On the south wall of the same shrine.	..	....	Baktakshi, Āvani 2.	Do. ..	Registers a <i>sarvamānya</i> gift of 200 <i>kuḷi</i> of land as <i>adhyayana-vṛitti</i> .
496	On the south wall of the <i>maṇḍapa</i> in front of the same shrine.	Vijayanagara	Virapratapa Devaraya-Maharaya ..	Śaka 1852, Sadha- raqa, Karkataka, su. aṣṭami, Friday, Viśakha.	Do. ..	Registers a gift by Perumaldeva Dannayaka-Udaiyar of some taxes levied on Veppur for the expenses of conducting a service in the name of Devaraya-Maharaya, in the temple of Tiruvadittēśvaram-udaiya-Nayanar at Veppur in Kalavaiparru.

497	On the same wall	Do.	Do.	..	Śaka 1353, Virōdhi-krit (expired), Paridhāpi, Mēṣa, śn. daśami, Thursday, Purnapūṣam.	Do.	..	Registers that the commander (<i>mahāpradhānar</i>) Perumali-dēva Nannayaka-Uḍaiyar, son of Adimbiśarman of the Kaśyapa-gōtra, remitted certain taxes on the lands in Avali in Kalavaip-pattu for conducting festivals to the god Tirovatiśvaram-uḍaiya-Nayanār at Vēppor on the day of Svāti, in the month of Chittirai every year, which was the anniversary of the king's birth. Silup-parasār, the governor of the Paḍaividu-rājyam, exempted these lands from the payment of taxes.
498	On the south wall of the Amman shrine in the same temple.	..	Sakalalōkaachakravartin	Rajanaṛaya[na-Sambavarāya.	7th year, Mithuna, śu. tṛitīya, Svāti, Friday.	Do.	..	Specifies certain regulations in regard to the irrigation of lands belonging to the temple of Tirovadiśvaram-uḍaiya-Nayanār.
499	On a stone set up in a garden near the same temple.	..	Sakalalōkaachakravartin	Vengumankon-ḍan.	16 + 1st year ..	Do.	..	States that some land belonging to the temple of Tirovadiśvaram-uḍaiya-Nayanār was converted into a street named Senradisaiveṇṇan-tiruvidi, and that some taxes were directed to be levied on the house-sites and paid to the temple.
500	On another stone lying in the same garden.	Vijayanagara.	Vira Kumāra Kampāna-Uḍaiyar	..	Śarvari, Paṅguṇi	Do.	..	Records that this (garden) is the gift of the residents in the south māḍa street of the temple.
501	Arcot. —On the east wall of the <i>maṇḍapa</i> in front of the central shrine in the Kasi-Viśvanātha-svāmin temple.	..	....	....	Śaka 1742, Kali 4922 (A.D. 1821), Vṛisha, Purattāśi 5.	Do.	..	States that the temple of Kasi-Viśvanātha which had been erected by Rayalakani Rama-Lala, having fallen into disrepair, his grandson Manasukkurāya-Lala renovated it, and that the inscription was engraved under the orders of the District Court of Chittoor.
502	On the south wall of the same <i>maṇḍapa</i>.	..	....	....	Śaka 1745, Kali 4924 (A.D. 1823), Subbānu, Avani 28.	Do.	..	States that the individual mentioned in the previous record erected the <i>maṇḍapa</i> also
SOUTH ARCOT DISTRICT.								
CHIDAMBARAM TALUK.								
503	Omampuliyur. —On the west and south walls of the central shrine in the Pranava-Vyāghra-purīśvara temple.	Pallava ..	Sakalabhuvanachakravartin	Kopperuñjin-gaḍēva.	, ba pañchami, ...	Do	..	Damaged. Seems to refer to some land transactions entered into by several brahmins in Ulagaṇḍa-ohaturvedimaṅgalam.
504	On the south wall of the same shrine.	Do. ..	Do.	do.	14th year, Mīna, śu. prathama, Sunday, Aśvati.	Do.	..	Registers a gift of land by Tiruvallaṅjuli-Uḍaiyar of Aḷiṣu-pakkam by purchase from Aḷappirandāl-śani, wife of Balāśriyaṅ Tirumaliṛuñjōlai-Nambi and daughter of Karuṇākara-Nambi of Perumarudur in Ulagaṇḍaśōla-ohaturvedimaṅgalam, a <i>brahmadāya</i> in Mēka-naḍu, to the temple of Vāḍaḷali-uḍaiya-Nayanār.
505	On the same wall	..	Chakravartin.....dēva	.. .. .	14th year, Risha-bha, Wednes-day,...	Do.	..	Built in at the ends of lines and stones missing in the middle. Appears to record some purchase of land from the money obtained by sale of certain jewels of the temple of Vāḍaḷali-uḍaiya-Nayanār.
506	Do.	Pallava ..	Sakalabhuvanachakravartin	Kopperuñjin-gaḍēva.	14th year, Rishabha- ba . pañchami, Wednesday, Mula.	Do.	..	Registers a gift of land made by Araśālvaṅ Aravamudalvaṅ for providing for the worship of the god Vāḍaḷali-Uḍai-yar at Ulagaṇḍa-ohaturvedimaṅgalam, a <i>brahmadāya</i> in Mēka-naḍu, and the purchase of another bit of land from him from the money obtained from the sale of certain temple jewels

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
SOUTH ARCOT DISTRICT —cont.						
CHIDAMBARAM TALUK—cont.						
507	On both sides of a stone built into the <i>gōpura</i> of the same temple.	..	....	..	Tamil	.. One face of the stone is damaged. Registers that the lands within the four boundaries of Omampuliyaṛ were given as <i>sṛamānya</i> to the temple of god Vaṇḍaṭaḷi-Uḍaiyaṛ Varuntuyaram-tīrtta-Nayanaṛ.
508	Sivapuri. —On the north wall of the central shrine in the Kṣhira-nāthēśvara temple.	..	....	4th year	Do.	.. Built in at the beginning. Seems to register a gift of 5 <i>kāṣu</i> by Vaḍugaṇ-Nalliradigaḷ <i>alias</i> Vikkiramāśōḷa Brahmamāyaṇ for the (daily) supply of one <i>nāḷi</i> of <i>tumbai</i> flowers to the temple.
509	On the same wall	Chōḷa ..	....	..	Do.	.. Consists of two fragmentary introductions of Rajendra-chōḷa I. Seems to record some provision made for the midday offerings to the god. Another fragment of Rajaraja I mentions Kūttanadigaḷ of Peranalūr, a merchant of....Madēvip-peraṅgaḍi.
510	On the north, west and south walls of the same shrine.	Do. ..	' who took Pārvadeśam, Gaṅgai and Kaḍaram'.	..	Do.	.. Built in at the ends of lines. Seems to record gift of gold by Naṭṭamai... , a maid-servant of the bath-establishment in the palace at Gaṅgaikōṇḍeśōḷapuram.
511	On the south wall of the same shrine.	Do. ..	Rajarajadeva I	26th year, 187th day.	Do.	.. Begins with the introduction திருக்கல்பபல, etc. Registers a gift of 10 <i>kāṣu</i> by Mahadevaṇ of 'Irukkalippalai for burning a perpetual lamp before the god.
512	On a stone lying in the Uchohi-nāthasvamin temple.	..	Muttu Venkaṭappa-Nayaka	Śaka 156[4], Chitrabhanu, Vaiyyāśi 28.	Do.	.. Registers a gift of 25 <i>mā</i> of land by Kōṇeri-Setṭiyaṛ, the agent of Muttu Venkaṭappa-Nayaka for the <i>agrahāra</i> at Abbiśēkapuram at Chidambaram for the merit of Tupakala Kishappa-Nayakkar.
513	Kanattampuliyaṛ. —On the north wall of the central shrine in the Patañjalesvara temple.	Chōḷa ..	Tribhuvana-chakravartin Rajendra-Chōḷa-deva.	2nd year	Do.	.. Registers a gift of land by Uḍaiyaṇ-Bhaṭṭaṇ, brother of Valayaṇ Brahmāyaṇ of Iḷakkandiram, for burning four twilight lamps in the temple.
514	On the same wall	Do. ..	Do. do.	2nd year, Makara, su. pratipadā, Sunday, Tiruvōṇam.	Do.	.. Registers a gift of land by Sendāmarai-kanna-Bhaṭṭaṇ <i>alias</i> Valayaṇ Brahmāyaṇ for conducting the worship of the god Dakṣhiṇām-tīrti in the temple of Iḷakkandiram in Muḷlūr <i>alias</i> 'Iruchohiṇṇambala-chaturvēdimanālam, a village in Kīḷkka-ṇaḍu, a sub-division of Virudarāja-bhayaṇkara-vaḷaṇaḍu on the northern bank.
515	On the west wall of the same shrine.	Do. ..	Virarajendradeva	7th year, Vri[śōhi]-ka, ba. chaturthi, Friday, Pushya.	Do.	.. Damaged. Seems to record an agreement by the priests of the temple to burn a twilight lamp on behalf of
516	On the south wall of the same shrine	Do. ..	Parakēsarivarman <i>alias</i> Tribhuvana-chakravartin Vikrama-Chōḷadeva.	12th year ..	Do.	.. Begins with the introduction திருக்கல்பபல, etc. End built in. Appears to record some gift of land made to the temple by the <i>sādū</i> of the village.
RAMNAD DISTRICT.						
SRIVILLIPUTTUR TALUK.						
517	Srivilliputtur. —On the north wall of the central shrine in the Vaidyanathasvamin temple.	..	Tribhuvana-chakravartin Kōṇṇirimai-kōṇḍaṇ.	4th year, 73rd day	Do.	.. Registers that the king exempted from taxes certain lands belonging to the temples of the god Tirukkarrallāvaram-Uḍaiyaṛ, goddess Nāchohiyaṛ, and the god Eṇṇēvagaṇ-Pillaiyaṛ and Nalupaḍaip-Pillaiyaṛ.

518	On the same wall	Pandya ..	Jatavarman <i>alias</i> Tribhuvanachakravartin Vira-Pandyaadeva.	2 + 18th year, Paṅguni 2, śu. navami, Monday, Punarpūṣam.	Do. ..	Registers that the king made a gift of the village Korra-maṅgalam <i>alias</i> Tirukkaraḷiśvaramaṇallūr in Venbaikkudi for the expenses of the temple of god Tirukkaraḷiśvaram-udaiya-Nayanār Paḍikkaśuvaittaruḷiya-Nayanār at Srivilliputtūr in Tirumalli-naḍu, when he was camping at Vasudēvanallūr.
519	Do.	Do. ..	Do. do.	2 + 7th year, Aṇṇāsi 23, śu. trayōdasi, Sunday, Hasta.	Do. ..	Incomplete. Registers some gift made by the king while he was camping at Paḷymbolil in Vadvāri-naḍu for conducting the midday service of the god Paḍikkaśuvaittaruḷiya-Nayanār at Srivilliputtūr.
520	Do.	Do. ..	Do. do.	Do.	Do. ..	This is a complete copy of the previous record, and registers a gift of 10 mā of land for conducting a midday service called Virapandiyā-sandi in the temple of god Paḍikkaśuvaittaruḷiya-Nayanār. The 113th day of the regnal year is mentioned at the end of the record.
521	On the west wall of the same shrine.	Do. ..	Maṇavarman <i>alias</i> Tribhuvanachakravartin Śrivalabhadeva.	32nd year, ... Friday, Uttiraḍam.	Do. ..	Ends of lines built in. Registers a gift of land in Venbaikkudi for conducting a service called Śrivalavan-sandi in the temple of god Tirukkaraḷiśvaram-udaiya-Nayanār at Srivilliputtūr. The king is said to have made the gift when he was staying in (the palace called) Nalittuvuṇṇaṇ at Vasudēvanallūr in Āri-naḍu.
522	On the same wall	Do. ..	Jatavarman <i>alias</i> Tribhuvanachakravartin Kulasekharadeva.	3rd year, 32 * th day.	Do. ..	Commences with the introduction கல்செகததி etc. Records that on the representation made by Kalīṅgarāyaṇ, the king, while he was seated on his throne called <i>Kalīṅgarāyaṇ</i> , exempted from taxes certain lands belonging to the temple of god Tirukkaraḷi-Mahādeva.
523	Do.	Do. ..	Jatavarman <i>alias</i> Tribhuvanaachakravartin Vira-Pandyaadeva.	2 + 18th year, Tai 13.	Do. ..	Stops with the date of the king.
524	On the south wall of the same shrine.	Do. ..	Tribhuvanaachakravartin Kōnerinmai-konḍaṇ Jatavarman <i>alias</i> Perumaḷ Kulasekhara, 'who revived the past'.	Śaka 1456, Jāya, Āni 16, śu. dvitīya, Saturday, Dhṛiti-yōga, Punarpūṣam.	Grantha and Tamil.	Commences with the introduction <i>Bhuvanākhavira</i> etc. Registers a tax-free gift of Puvani in Rajasimhap-pidagai, a portion of Āriya-naḍu for the expenses of the temple of Paḍikkaśuvaittaruḷiya-Nayanār at Srivilliputtūr.
525	On the same wall	Do. ..	Jatavarman <i>alias</i> Tribhuvanachakravartin Vira-Pandyaadeva.	2 + 18th year, Tai 23, śu. Makara,	Tamil ..	Registers an order declaring as <i>dēvadāna</i> 10 mā of land in Karaṇṅuḷam in Venbaikkudi-naḍu which had already been endowed for conducting the service called Śrivalavan-sandi (vide No. 521 above).
526	Do.	Do. ..	Maṇavarman <i>alias</i> Tribhuvanachakravartin Kulasekharadeva, 'who took all countries'.	27th year	Do. ..	Registers a gift of 5 mā of land under the Parāṅkuśa-pēreri for carrying out the repairs to the temple of Tirukkaraḷiśvaram-udaiya-Nayanār at Srivilliputtūr.
527	Do.	Do. ..	Jatavarman <i>alias</i> Tribhuvanachakravartin Parākrama-Pandyaadeva.	32nd year, 75th day, Kaṇṇi, śu. dśami, Friday. Uttiraḍam.	Do. ..	Registers gift of the village Vidyadharaṇallūr <i>alias</i> Paḍikkaśuvaittanallūr in Venbaikkudi-naḍu for conducting a service called Parākrama-Pandya-sandi in the temple of god Tirukkaraḷiśvaram-udaiya-Nayanār at Srivilliputtūr.
528	Do.	..	Tribhuvanachakravartin Kōnerinmai-konḍaṇ.	3rd year	Do. ..	This record seems to be connected with No. 522 above. It relates to the gift of 16 mā of land under the Parāṅkuśa-pēreri which had been endowed to the temple in the 3rd year of Tribhuvanachakravartin Kulasekharadeva.
529	On the south verandah of the same shrine.	Pandya ..	Parākrama-Pandya <i>alias</i> Śrivalabhadeva.	Śaka 1356, Karkaṭaka 28, ba. pañchami, Monday, Rōvati, 33rd regnal year.	Do. ..	Records that as certain services in the temple were not properly conducted, revised apportionments of lands in Paḍikkaśuvaittanallūr in Venbaikkudi were made to several individuals for the proper conduct of worship in the temple.
530	On the same verandah	Do. ..	Jatavarman <i>alias</i> Tribhuvanaachakravartin Perumaḷ Kulasekharadeva.	2 + 6th year Vaigasi 2, ba. trayōdasi, Wednesday, Mṛigaśirsha.	Do. ..	Registers a gift of land called <i>Velimaḍu</i> in Śakkiliyaṅḷam, in Cēḍḍuḍinattup-paṇṇu, for providing offerings during the midnight service of the god Paḍikkaśuvaittaruḷiya-Nayanār at Srivilliputtūr.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
RAMNAD DISTRICT—cont. SRIVILLIPUTTUR TALUK—cont.						
531	On the north wall of the central shrine in the Perumal temple.	Pandya ..	Jatavarman <i>alias</i> Tribhuvanachakravartin Kōnerinmaikondan Perumal Tirumelaveliperumal Viravenbamalaiyan Dharmapperumal Kulasekharadeva, son of Parakrama-Pandyadeva.	Śaka 1483, 11th year, Dundubhi, Uttarayana-saiv-kranti, Makara, śu. ekādaśī, Monday, Hasta.	Tamil ..	Registers a gift of land by Perumal Vallabhadēva born in the Punarvasu asterism for conducting a service called Śrivalabhaṇ- <i>santi</i> in the temple of the goddess Śūḍikkōḍutta-Nachchiyar at Srivilliputtur and for feeding 24 <i>Sriśaishnavas</i> in the <i>maṭha</i> which had been erected by Ariyapperumal Ahavarama-Kalingarayan of Uttama-pandyanallur in Melakkodumalūr, a village of Vadatalai Sembi-naḍu, on behalf of Ulagaḍapperumal Kulasekhar-Kalingaraya.
532	On the same wall .. .. .	..	....	..	Do. ..	Records a gift of the lands comprised in Kōḍaippirattip-paru for the expenses of providing offerings and worship to the goddess Śūḍikkōḍutta-Nachchiyar at Srivilliputtur and for the conduct of festivals on certain specified days.
533	Do.	..	Tribhuvanachakravartin Kōnerinmaikondan.	23rd year, 80th day	Do. ..	States that as the brahman suburb of Srivilliputtur, a <i>brahmadēya</i> in Tirumalli-naḍu, became decolonised, the king made a gift of 108 shares of land to as many brahmanes learned in the Vedas and 14 more shares to men proficient in the Ramayana, Mahabharata, Jyotisham, etc. The shares were clubbed together and named 'Serapaivenra-Pandya-chaturvedimaṅgalam' after the king.
534	Do.	..	Tribhuvanachakravartin Kōnerinmaikondan.	..	Do. ..	Fragmentary. Mentions gifts of land made for expounding Ramayana, Mahabharata, etc.
535	Do.	Pandya ..	Jatavarman <i>alias</i> Tribhuvanachakravartin Kōnerinmaikondan Perumal Kulasekharadeva.	20 + 1st year, Vibhava, Dakṣiṇāyana, Simba 15, ba. pañchami, Thursday, Āsvati.	Do. ..	Registers gift of Valaikkulapparu in the <i>mel-piḍḍagai</i> of Tirumalli-naḍu for the expenses of conducting every month the sacred bath ceremony and procession in the streets of the god Vadaperuṅḡyōil-pallikondaruliya-Paramasvamin and the goddess Śūḍikkōḍutta-Nachchiyar at Srivilliputtur.
536	Do.	Do. ..	Jatavarman <i>alias</i> Tribhuvanachakravartin Kōnerinmaikondan Kulasekharadeva, son of Parakrama-Pandyadeva.	Śaka 1465, Krōdhin, Dakṣiṇāyana, Śaradritu, Tula 18, śu. prathamā, Friday, Viśakha.	Do. ..	Incomplete. Stops with the date-portion and appears to relate to some gift of land to the temple.
537	On the west wall of the same shrine.	Do. ..	Maravarman <i>alias</i> Tribhuvanachakravartin Kōnerinmaikondan Sundara-Pandyadeva.	2 + 15th year, Śaka 1467, Kanni, 9, ba. ekādaśī, Friday, Punar-pūṣam.	Do. ..	Registers gift of Pilaiporuttan-kulam in Gaṅgaikondan, a village in Kilkalakkūru-naḍu, for the expenses of conducting the annual repairs to the temple of Śūḍikkōḍutta-Nachchiyar at Srivilliputtur.
538	On the same wall	Do. ..	Jatavarman <i>alias</i> Tribhuvanachakravartin Kōnerinmaikondan Perumal Kulasekharadeva <i>alias</i> Parakrama-Pandyadeva, son of Abhirama Parakrama-Pandyadeva.	2 + 1st year, Parabhava, Dakṣiṇāyana, Śaradritu, Tula 17, śu. prathamā, Friday, Svāti.	Do. ..	Registers the gift of the taxes on certain lands in Tirumalli-naḍu for the expenses of conducting bath and worship, of providing offerings and burning perpetual lamps, in the temples of god Paramasvamin, who is pleased to reside in the Vadaperuṅḡyōil and goddess Śūḍikkōḍuttaruliya-Nachchiyar at Srivilliputtur, on the day of Mrigaśirsha, the natal star of the king.
539	Do.	Do. ..	Jatavarman <i>alias</i> Tribhuvanachakravartin Kōnerinmaikondan Perumal Virapandyadeva.	2 + 18th year, Uttarayana, Kumbha, śu. paurnimā, Wednesday, Punarvasu.	Do. ..	Records gift of Iravi-kulam and Kilattirumalai-valaṅḡinal in Sattaneri-paru in Kaṇḍa-naḍu, to the temple of goddess Śūḍikkōḍutta-Nachchiyar.

540	On the south wall of the same shrine.	Travancore.	Saṅkaraṇārāyaṇa Venṇomarkoṇḍa Bhoṭalavira Vira-Udaiyamarttaṇḍavarman of Jayatuṅga-naḍu, the senior (Muttiavar) of Tiruppappūr.	Kollam 709, Ādi 16, 6a. pañchami, Wednesday, Utti-ram.	Do.	..	Records that the king while staying in the house of Śaiva-sikhaṃaṇi-Bhaṭṭar at Valliyūr in Nattārruppōkku made a gift of Sattipallam and Pirantakanallūr for conducting the service called Viramarttaṇḍa-śaṇḍi and for the special festival on the day of Svati, in the temple of the goddess Sudikkoṭuttaruliya-Nāchohiyar at Srivilliputtūr, and for feeding 33 brahmins daily in the maṭha called Viramat-ṭaṇḍaṇ-maṭha alias Tiruvēṇḍaṭṭaṇ-maṭha.
541	On the north wall of the maṇḍapa in front of the same shrine.	Pandya	Maṇavarman alias Tribhuvanaśhakra-var-tin Sundara-Pandya-deva, 'who having taken Śōṇaḍu was pleased to perform the....at Muḍigoṇḍeśśōlapuram'.	15th year and 273rd day.	Do.	..	Commences with the introduction புகழ், etc. Ends of some lines built in. Records that when the king was seated on the throne called Maḷavarāyaṇ in the palace at Madurai in Madurōdaya-vaḷaṇaḍu, he was pleased to order that only one kāṇi in every mā of the lands other than the dēvōḍṇa lands belonging to the temples of Vaḍaperuṅgōyil-Paramasvāmin, Āḷagiyamaṇavalapperu-mal, Tirumalirūṇḷolai-niṇṇār, Śrīmaddvarāpati-Āḷvar, Tiruvayōḍya-vinnagar-Āḷvar, Śrīvallaḅha-vinnagar-Āḷvar, Rama-vinnagar-Āḷvar, etc.
542	On the same wall	Do.	Maṇavarman alias Tribhuvanaśhakra-var-tin Sundara-Pandya-deva.	15 + 1st year	Do.	..	Registers a gift of land by Gaṇḍadharan-Tiruvikkiraman for rearing a flower garden for the temple of Vaḍaperuṅ-gōyil at Srivilliputtūr in Tirumalli-naḍu.
543	Do.	Do.	Kulaśekharadeva	..	Do.	..	Damaged. Seems to refer to the digging of a small branch channel leading from the Peruṅgōḷikkal of Tirumukkuḷam.
544	On the south wall of the same maṇḍapa.	..	....	3rd year, Makara 14	Do.	..	Built in at the beginning and end. Seems to register the lease deeds on kāraṇmai tenure which the tenants of the temple lands entered into with the temple officials.
545	On the same wall	..	Tribhuvanaśhakra-var-tin Kōneriṇmaikoṇ-ḍaṇ.	2nd year and 330th day.	Do.	..	States that the lands in Tiyatti on the western side of Srivilliputtūr were constituted into a separate village called Viśṇuśhitta-viḷagam and classified as tax-free dēvōḍṇa, as before.
546	Do.	..	Do. do.	2nd year	Do.	..	Registers the gift by purchase of Kilaichchallikkūḷam by Saṅkaraṇārāyaṇa Śrīkaṇṭha-Vajapeyayājiyar for the con-duct of worship in the temple of Bhagavati-vinnagar-Āḷvar which he had erected in the western suburb of the village, and the exemption of these lands by the king from the payment of several taxes.
547	Do. .. .. .	..	....	2nd ,,	Do.	..	Registers the revenue order (uṭeari) issued in regard to Kilaichchallikkūḷam which Saṅkaraṇārāyaṇa Śrīkaṇṭha Bhaṭṭar Vajapeyayaji of Srivilliputtūr had purchased from the assembly and endowed for conducting daily worship to the god Bhagavati-vinnagar-Āḷvar which he had set up in the new temple in the western suburb of the village.
548	Do.	Pandya	Vira-Pandya, 'who took the head of the Choḷa (king)'.	13 + 2nd ,,	Vaṭṭeḷuttu	..	Registers the sale-deed of Maṇapputtūr given by the sōḍhā of Villiputtūr to Sūtrabhayaṇkara-Mareṇḍavelan alias Veḷaṇ Paraśjōti of Peruṅgūḷam in Tiruvaḷudi-naḍu, for the maintenance of certain charities instituted by him in the temple of Jalasayanattu-kidaṇḍarūḷina-Paramasvāmin and Tirukkarralīśvara-Bhaṭṭaraka.
549	Do.	Do.	Tribhuvanaśhakra-var-tin Sundara-Pandya-deva, 'who was pleased to take Śōṇaḍu'.	2nd year, 350th day.	Tamil	..	Commences with the introduction புகழ், etc. Registers a gift of land by purchase by Ātraiyeṇ Saṅkaraṇārāyaṇa Śrīkaṇṭha-Bhaṭṭa Vajapeyayājiyar of Srivilliputtūr in Tirumalli-naḍu to provide for the worship of the god in the temple of Bhagavati-vinnagar-Āḷvar, which he had erected in the west of the village.
550	Do.	Do.	Maṇavarman alias Tribhuvanaśhakra-var-tin Vikrama-Pandya-deva.	11th year	Do.	..	Incomplete. Appears to relate to a donation made by a resident of Tirukkūḍandai (Kumbhaḱoṇam) in Śōḷa-maṇḍalam to the temple of Vaḍaperuṅgōyil-Embaromaṇ at Srivilliputtūr.

B.—Stone inscriptions copied in 1926—cont.

12

SOUTH-INDIAN EPIGRAPHY

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
RAMNAD DISTRICT—cont. SRIVILLIPUTTUR TALUK—cont.						
551	On the same wall	Chōla ..	Chakravartin Kulottunga-Chōladeva ..	38th year ..	Tamil ..	Begins with the introduction of <i>śāstras</i> etc. Records a gift of sheep by Śiriyān Kuṇḍaṇḍikāṇḍan of Aśvatavattur in Vaḍaṇḍambaru in Geyavinōḍa-vaṇaṇḍu, a division of Miḷalaik-kurram, for a perpetual lamp to be burnt in the temple of Vaḍaperuṅgōyil-Ālvār at Vikkīramaśōla-chaturvedimaṅgalam in Malli-nāḍu, a sub-division of Madhurantaka-vaṇaṇḍu, a division of Rajaraja-Pāṇḍi-nāḍu.
552	Do.	Pāṇḍya ..	Kulaśekhara[dēva]	3 + 1 + 1st year.	Do. ..	Records a gift of two twilight lamps to the temple of Vaḍaperuṅgōyil in Srivilliputtur by the wife of Madhava-Bhaṭṭan.
553	On the north verandah .. ..	.. ..	....	..	Do. ..	Registers the terms of the lease-deed entered into with the <i>śubhā</i> of Venṇu-kilikondanallūr, a suburb on the southern side of Kulaśekhara-chaturvedimaṅgalam, a <i>brahmadēya</i> in ... kuḍi-nāḍu by the tenants of the lands set apart for the kitchen requirements of the temple.
554	On the same verandah	Pāṇḍya ..	Sundara-Pāṇḍyadēva, 'who having taken Sōṇḍu was pleased to perform the anointment of victors at Muḍigonḍaśōlapuram.'	15th year, Chittirai, Viṣu.	Do. ..	States that on the representation made by the <i>maḷhaśubhā</i> of Srivilliputtur, a <i>brahmadēya</i> in Tirumalli-nāḍu, a reduction of tax was made on one <i>kāṇi</i> per <i>mā</i> . The order was passed by Prince Vikrama-Pāṇḍyadēva with the approval of the king himself.
555	Do.	Do. ..	Sundara-Pāṇḍyadēva	11 + 1st year ..	Do. ..	Records a gift of 28 cows by Gaṅḍadharaṇ-Tiruvikkiramaṇ of Narikkōḍu in Malai-maṇḍalam, for burning a lamp in the temple of Vaḍaperuṅgōyil-Uḍaiyān.
556	Do. .. .. .	.. ..	Tribhuvanachakravartin Kōṇṇirṇmai-konḍāṇ.	15th year and 298th day.	Do. ..	This is a continuation of the transaction recorded in No. 554 above. States that on the representation made by Maḷavarāyaṇ, the king was pleased to exempt from taxes one <i>kāṇi</i> per every <i>mā</i> of the lands other than the <i>dēvadāna</i> lands belonging to the temples of Vaḍaperuṅgōyil-pallikondarūḷina-Paramasvāmin, Śrīmadvarāpati-Ālvār, Tiruvaiyōṭṭi-vinnagar-Ālvār, ... Śrīvallabha-vinnagar-Ālvār, ... Śrīrama-vinnagar-Ālvār, Tirukkalisvaram-Uḍaiyār, and Tirumalirunḷōlai-ninnarūḷiya-Paramasvāmin within the limits of Srivilliputtur.
557	Do.	Pāṇḍya ..	Maḷavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who having taken Sōṇḍu was pleased to perform the anointment of victors at Muḍigonḍaśōlapuram.'	20th year and 9th day.	Do. ..	Registers that on the representation made by Maḷavarāyaṇ on the occasion when the king was seated on the throne, Maḷavarāyaṇ in the palace at Maṅgalam in ... kuḍi-nāḍu he was pleased to exempt from certain taxes the lands in Śiyātti and Vāḷaikkulam which Vasantayāji Vajapeyayājiyār and Saṅkaranarāyaṇa-Vajapeyayājiyār had granted respectively to the temples of Vaḍaperuṅgōyil-pallikondarūḷina-Paramasvāmin and Idarkeḍuttaperūmal-vinnagar-Ālvār. The latter is said to have been erected in the western portion of the village by Saṅkaranarāyaṇa.
558	Do.	Do. ..	Maḷavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	3rd year	Do. ..	Damaged. Relates to the gift by the assembly of the taxes on certain lands which had been endowed by Tiruvēṇḡaḍaśār-Jiyār for providing food to the Śrīvaishnavas in the <i>maṭha</i> attached to the temple of god Vaḍaperuṅgōyil-kapḷaṇḍarūḷiya-Paramasvāmiḷaḷ.

559	On the <i>dhevajastambha</i> in the same temple.	..	....	Śaka 1622, Vishu, Avani 28.	Do.	..	States that the flag staff and the car were the gifts of Tiru-jñanasambandha Pillai, son of Kalkūṭṭiya Pillai, for the merit of Karttakkal.		
560	On the first <i>gōpura</i> of the same temple.	..	....	..	Do. (verse)	..	A verse praising that the <i>gōpura</i> of the Vāḍaperuṅgōyil temple of god Viṣṇu (Maṇivannaṇār) is comparable only to Mount Meru.		
561	On the southern entrance into the same temple.	Pāṇḍya	..	Jaṭavarman <i>alias</i> Tribhuvanachakravartin Kōṇēriṇmaikonḍaṇ Kulaśēkharadēva, 'who revived the past' <i>alias</i> Kōḍaṇ-ḍaramaṇ.	Śaka 145[8]	..	Tāmil	..	States that the <i>prakāra</i> wall (<i>tirumadīl</i>) was built by the king.
562	On the west <i>gōpura</i> of the same temple.	..	....	..	Śaka 1637, Jaya, Tai 1.	Do.	..	Records that the <i>gōpura</i> was built by Tadiyāraḍhaṇam Tirumalaiyappaṇār.	
563	On the north wall of the central shrine in the Āṇḍal temple.	Pāṇḍya	..	Kulaśēkharadēva	Śaka 1395, 2 + .. year, Kaṇṇi 19, ba. daśami, Friday, Āyilyam.	Do.	..	States that at the request of the king one <i>mā</i> of land in Srivilliputtūr which had been granted to Krishṇa-Bhaṭṭa of Sattanūr, of the Bharadvāja- <i>gōtra</i> and Bodhayaṇa- <i>sūtra</i> was given to the donees as a tax-free gift after adding it with the land set apart for the kitchen expenses of the temple of the goddess.	
564	On the west wall of the same shrine	Do.	..	Do.	Śaka 1395, 2 + 4 th year, Kaṇṇi 19, ba. daśami, Friday, Āyilyam.	Do.	..	Records a gift of 2 <i>mā</i> of land and certain perquisites to Parākrama-Pāṇḍyadēva, son (<i>nagan</i>) of Kulaśēkharadēva for the service of keeping watch of the inner entrance of the temple.	
565	On the south wall of the same shrine.	Do.	..	Aḷagaṇ-Perumaḷ Parākrama-Pāṇḍyadēva	Śaka 1403, 2 + 12 th year, ..., Thursday, Śudayam.	Do.	..	Registers a gift of land, house-site and certain other privileges to a certain brahman for service in the temple as a <i>mēleluttu</i> (senior clerk).	
566	On the same wall	Do.	..	Do.	Śaka 1403, 2 + 12 th year, Kaṇṇi 7, su. chaturdaśi, Thursday, Sad-yam.	Do.	..	This appears to be a document connected with the transaction recorded in No. 565 above.	
567	Do.	Do.	..	Maḍavarman <i>alias</i> Tribhuvanachakravartin	Śaka 1394, ..., su. dvitīya, Thursday, Tiruvōṇam.	Do.	..	Records a gift of 160 <i>paṇam</i> by Aṇḍaperumaḷ-Āṇḍapillai of Kariyūr, living in the Śivalavaṇ-perunderuvu at Tirukkāṇaiṇṇēr, for burning a perpetual lamp before the goddess Śudikkodutta-Nachchiyar on behalf of Parākrama-Pāṇḍya-Mudaliyar.	
568	Do. .. .. .	..	....	..	..	Do.	..	States that the <i>garbhagriha</i> was the charity of Sundarattōḷ-udaiyar Sarvaḥṇa Mahabali-Vaṇadhirājar.	
569	On the north wall of the <i>mandapa</i> in front of the same shrine.	Pāṇḍya	..	Tribhuvanachakravartin Kōṇēriṇmaikonḍaṇ Vira-Pāṇḍyadēva.	2 + 2 ^{1st} year, Vaigāśi 28.	Do.	..	Registers gift of 10 <i>mā</i> of land by the king for conducting a service called Vira-Pāṇḍya- <i>sandi</i> , during the early morning worship in the temple of Śudikkodutta-Nachchiyar at Srivilliputtūr.	
570	On the same wall	Do.	..	Tirunelvēlpperumaḷ	Śaka 1473, Virōdhikrit, Uttarayāṇa, Śaiśavarita, Mīna 9, su. daśami, Friday, Pūnarpu-ṣam.	Do.	..	Registers the appointment of Venrumalaiyitta-Perumaḷ Tirunagōsāram-Udaiyaṇ of Taṇjikkudi as the <i>mandapa-kaṇakku</i> of the temple of goddess Śudikkodutta-Nachchiyar and the grant of one <i>mā</i> of land, one house-site and two <i>nāḷi</i> of cooked rice to him for his services.	
571	Do.	Vijayanagara	..	Virapratāpa Vira-Sadaśivadēva Mahārāja.	Śaka 1472, Sadharaṇa, Vriśabhika, ba. śaṣṭhī, Pushya, Friday.	Do.	..	Registers a gift by Peddurāṣa, son of Haritalapriya Apparāṣa of the Kāśyapa- <i>gōtra</i> , of the village Ferrarēndal in the Kambikkudi Nāṅur-sīrmai which had been given him as <i>umbalige-sīrmai</i> by Viṭṭhalaiyadēva-Mahārāja. The gift was made for the merit of the donor's mother Basavammai-Dēviyar, for offerings and worship in the temple of Śudikkodutta-Nachchiyar on the Uthāṇa-dva-ḍaśi days.	
572	Do.	Do	..	..., 'who witnessed the elephant-hunt'.	Śaka**50, Saunya, Onitirai 5.	Do.	..	Beginning built in. Mentions Tirumaliruṇjōlai-niṇṇaṇ Mahāvali-Vaṇadarāyar and the gift of a village. (name lost) to the temple of the goddess Śudikkodutta-Nachchiyar at Srivilliputtūr.	

B.—Stone inscriptions copied in 1926--cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
RAMNAD DISTRICT--cont.						
SRIVILLIPUTTUR TALUK--cont.						
573	On the same wall .. .. .	..	....	Śaka, 1398, Durmukhi, Vaiyāsi 12, paurnimā, Wednesday, Viśakhā.	Tamil	Registers a gift of land in Śokhan-ēndal <i>alias</i> Sundarattōlnallūr by Śrīraṅga-Nayakiyar, mother of Sundarattōludaiyar Maḷavarāya, son of Tirumaliroṅjolai-ninṇar <i>alias</i> Maḷali-Vaṇadarāya for conducting worship and festival to the goddess Śodikkoduttaruliya-Nachchiyar in the temple at Srivilliputtur in Tirumalli-nādu.
574	Do. .. .. .	..	....	..	Do.	States that as Alagiyaṁaṇaḷaḍāsar represented certain incomes to be insufficient the village Kilakkattūr-Kuladipamaṅgalaṁ on the Mulli river in Maḷavarāyaṇ-parṇu, a sub-division of Śōla-maṇḍalaṁ which had originally been endowed to the temple by Lakkanna-Dannāyakar was made over towards the kitchen expenses (<i>aḍukkalaippuram</i>).
575	Do.	Saluva ..	Narasimharāya-Uḍaiyar	Śaka 1375, Śrīmukha, Simha 20, Monday, Uttirām.	Do.	Registers gift of some land in Śōlakulāntakan-ārmāi for providing daily worship to the goddess Śodikkodutta-Nachchiyar at Srivilliputtur.
576	Do.	Travancore	Śatkaranaṛayana Veṅṇumaṅkoṇḍa Bhūtalavira Uḍaiyamarttāṇḍavarman of Jayatūṅga-nādu.	Kollam 709, Ādi 16, śa. pañchami, Wednesday, Uttirām.	Do.	Registers the gift of some lands in Śattippallam Paranta-kanallūr by the king for conducting the service called Viramarttāṇḍa- <i>sandi</i> every day, for special worship on the day of Svāti, every month and for feeding 33 brahmins in the <i>maṭha</i> called Viramarttāṇḍa- <i>matham</i> <i>alias</i> Tiruvēṅkatāḍasaṁ- <i>matham</i> .
577	On the south wall of the same <i>maṇḍapa</i>.	..	....	Śaka 1375, Śrīmukha, Mīna, śa. śhakaśi, Wednesday, Uttirām.	Do.	Commences with a long preamble relating to the mythical connexion between the god Krishna and Śodikkodutta-Nachchiyar in this village. Registers the gift of the village Tiḍiyan <i>alias</i> Tiruvaraṅganallūr in Muṭṭa-nādu, a sub-division of Madurai-maṇḍalaṁ, belonging to Uraṅgavillidaṣaṁ <i>alias</i> Mahabali-Vaṇadarāya for the expenses of the kitchen (<i>aḍukkalaippuram</i>) of the temple at Srivilliputtur.
578	On the same wall .. .. .	..	....	Śaka 1399, Vilambi, Vaiyāsi 20.	Do.	Registers a gift of the village Maṅgudi <i>alias</i> Sundarattōlnallūr in Tiruḷil-parṇu, a sub-division of Viranarāyaṇa-vaḷaṇādu, by Tirumaliroṅjolai-ninṇar <i>alias</i> Maḷali-Vaṇadarāya for the expenses of worshiping and conducting the festival of Śodikkodutta-Nachchiyar in the month of Ādi every year. The gift was made in the temple of god Alagar.
579	Do.	Vijayanagara	Virapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1472, Sadharaṇa, Vriśchika, śa. prathama, Anūradha, Sunday.	Do.	Registers that Eṇama-Nāyaka, son of Kiṭṭama-Nāyaka of the Yadava- <i>gōtra</i> in Adamaṅgalaṁ, an independent village in Paṅgala-nādu, a sub-division of Tiruvannāmalai-dēva-maṇḍalaṁ, made a gift, on the occasion of Uthana-dvādaśi, for the merit of his mother Deśamma, of the village Puliyāṅgulaṁ midway between Nilaiyūr and Kappalūr within his jurisdiction, for the expenses of providing offerings to the goddess Śodikkodutta-Nachchiyar.
580	Do. .. .. .	..	....	Śaka 1468, Parabhava, Uttara-yaṇa, Griśhma-ritu, Mithuna 21, śa. pañchami, Friday, Śadayam.	Do.	Records that one <i>mā</i> of land, a house-site and some portion of the cooked offerings daily, were given under the orders of king Parakrama-Paṇḍyadēva to Kālīṅgarāyaṇ-Ulaṅḍaiyaperumaḷ, for service as a clerk in the temple.

581	Do.	.. .. .	Pandya ..	Jatavarman alias Tribhuvanachakravartin Konerimaikondan Perumal Vira-Pan- dyadeva.	2 + 14th year, Vrischika 2, su. panchami, Wed- nesday, Uttiradam. Isvara, Masī 23 ..	Do.	..	Registers a gift of the village Vayyūr Nallamaram in Sen- gudi-naḍu for providing offerings to the goddess Śūdik- koḍutta-Nāchchiyar and for feeding daily twelve brah- mans in the temple.
582	Do.	.. .. .	Madura Nayaka.	....	Isvara, Masī 23 ..	Do.	..	States that the boundaries of the lands belonging to the temples of the goddess Śūdikkoḍutta-Nāchchiyar and the god Paḍikkaṣuvaitta-Nayanar were properly defined by a committee consisting of Virappa-Nayakar, Ariyanantha- Mudaliyar, etc.
583	Do.	.. .. .	..	....	..	Do.	..	States that the <i>ardha-maṇḍapa</i> in the temple of Śūdikkoḍutta Nāchchiyar was erected by Sundarattoḷudaiyar-Maha- bali-Vaṇadhirayar.
584	Do.	.. .. .	..	....	..	Do.	..	States that the <i>mahā-maṇḍapa</i> of the temple of Śūdikkoḍutta Nāchchiyar was built by Sundarattoḷudaiyar-Mahabali- Vaṇadhirāja.
585	On the <i>gōpura</i> of the same temple		Vijayana- gara.	....	Śaka 1481 (wrong for 1471), Saum- ya, Avani 8.	Do.	..	Records that Krishṇamarasār, the agent of Basavaṇa- Nayakkar, and Timmappa-Nayakar, who were themselves the generals under Rāmarāja Viṭṭhaladeva-Maharaja, made a gift of the tax called <i>kēḷvi-magamai</i> leviable from Śrīvilliputtūr for providing the <i>tiruvandikkōḻṇu</i> service in camphor during worship to the goddess Śūdikkoḍut- tarulija-Nāchchiyar.
586	On a slab set up by the side of the same <i>gōpura</i> .		Madura Nayaka.	Virappa-Nayaka	Śukla, Purattāṣi 6	Do.	..	States that certain minor taxes leviable from the barbers were remitted under the orders received from Virappa- Nayaka.
587	On another slab near the same <i>gōpura</i> .		Pandya ..	Kulaśekharadeva	34th year	Do.	..	States that the temples of Vaḍaperuṅgōyil-Uḍaiyan, Śūdik- koḍuttaruliṇa-Nāchchiyar and the assembly (<i>ūr</i>) of Śrī- villiputtūr were to be considered as asylums for the resi- dents of several <i>nāḍus</i> (in times of trouble?).
588	On a third slab near the same <i>gōpura</i>.		..	....	Viśvavaṣu, Vaigasi 24, Monday, Utti- radam.	Do.	..	Records certain restrictions to be observed by the parayas in their social dealings in the village.
589	On a slab set up outside the same temple.		..	....	Śaka 1879, Isvara, Aṇi 6.	Do.	..	Registers the order given to Paraṅkuṣa-Ēkaṅgiyar by Venkitarama Kittiṇaiyyan agent of the temple (<i>amildār</i>) for the Naḍumaṇḍalam-śilmai, that any one purchas- ing from the temple funds <i>iḷupai</i> oil and ghee except for the temples' requirements shall be considered to have committed sins.
590	On another slab set up outside the same temple.		..	....	Śaka 1696, Ananda, Tai 23.	Do.	..	Relates to the land granted on <i>sarvaṃānya</i> tenure during the time of Akki-Reddiyar and Nallavirappa-Mudaliyar to certain men for playing on the pipe (<i>mēḷam</i>) in the temple. The strength of the <i>troupe</i> was increased from 45 to 50 and the number of occasions to 56.
591	On the north wall of the central shrine in the Krishṇa temple.		Pandya ..	Jatavarman alias Tribhuvanachakravartin Konerimaikondan Perumal Ativirarāma Śrīvallabhadēva.	Śaka 1493, 9th year, Āṅgirasa, Uttā- rayana, Vesanta- ritu, Mēsha 1 [1], ba. daśami, Fri- day, Sraviṣṭha.	Grantha and Tamil.	and	Commences with the introduction ' <i>Bhuvanaiḱāṭira</i> ' etc. Registers the gift of Veppaṅgulam in Vembu naḍu, by Abhirāma Saundaravarman, son of Kulaśekharadeva alias Parakrama, Pandyadeva, for conducting worship and providing offerings in the temple of Śrī Krishṇa which had been built at Śrīvilliputtūr in Tirumali-naḍu on behalf of Virappa-Nayaka.
592	On the south wall of same shrine ..		Do. ..	Jatavarman alias Tribhuvanachakravartin Konerimaikondan Aḷagan-Perumal Ativirarāman alias Śrīvallabhadēva, son of Tirunelvelipperumal Dharmapperu- mal Kulaśekharadeva.	Śaka 1493, 10th year, Āṅgirasa, Uttarayana, Va- santapita Chittirai 26, su. pañchami, Monday, Uttirām.	Do.	..	Commences with the introduction ' <i>Bhuvanaiḱāṭira</i> ' etc. Registers the grant of exemption from taxes on the lands under Veppaṅgulam which had been endowed to the temple of Krishṇa erected for the merit of Virappa- Nayaka by Śrīvallabhadēva, born in the asterism Purnā- vasu.
593	Do.	..	Madura Nayaka.	Viśvanatha-Nayaka Virappa-Nayaka ..	Yuva, Mārgaṣi 13.,	Tamil	..	Registers the gift of the village Tiruvēṅkaḍasamudram to the god Krishṇa in the temple, for the merit of Krish- appa-Nayaka.

B.—Stone inscriptions copied in 1926—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	RAMNAD DISTRICT— <i>cont.</i> SRIVILLIPUTTUR TALUK— <i>cont.</i>					
594	On the south side of the <i>gōpura</i> of the same temple.	Madura-Nayaka.	Muttu-Virappa-Nayakkarayyan	Ananda, Kārttigai 10.	Tamil ..	Registers a tax-free grant of land as <i>sarvaśāntā</i> to certain washermen to settle down in the village and continue their service to the temple of Krishna.
	TIRUVADANAI TALUK.					
595	Akkalur. —On a slab built into a wall inside the Śiva temple.	..	....	..	Do. ..	States that any one who irrigates from the tank of the temple of god Tirukkēttam-udaiya-Tambirāṇar will incur sin.
596	Pullur. —On the south wall of the <i>ardha-maṇḍapa</i> in the Śiva temple.	..	....	Subbanu, Tai 12	Do. ..	Records the gift of paddy and money by Annaparīśala-Tonḍaimāṇar, a <i>kaikkōla</i> of Tirunāral, for conducting the midday worship to god Fullarāṇḍar Tambirāṇar at Pullur.
597	Tittandatanapuram. —On the south wall of the central shrine in the Śiva temple.	..	....	Śaka 148[8], Yuva, Avapi 24, Thursday.	Do. ..	States that the image of Dakṣinamūrti was installed by Karikalaśōlasaneha-Settiyar the agent of Puvaiyar of Kalasamaṅgalam in Iṣṣikulamāṇikapuram, a village in Tenkavi-naḍu, a sub-division of Rajarāja-vaṣaṇāḍu.
598	On the base of the south wall of the <i>maṇḍapa</i> in front of the same shrine.	Pāṇḍya ..	Jatavarman <i>alias</i> Tribhuvanachakravartin Vira-Pāṇḍyadeva, 'who having taken Ilam, Koṅgu and Śōpāḍu, and having conquered Vallan, was pleased to stay at Lilei (Chidamberam) and to perform the anointment of heroes and the anointment of victors'.	[11]th year, Tula, Śu. trayōdaśi, Wednesday, Revati.	Do. ..	Registers an agreement made by the Añjivanuṣam, Maṇi-grāmam, Samanta-paṇḍasali and others residing in the village, promising to levy certain taxes on the commodities sold or purchased, to supplement the expenses of rebuilding in stone the ruined <i>maṇḍapa</i> in front of the temple of god Sarvatīrtham-udaiya-Nayanar, which had been commenced by Vadugālvar, the daughter-in-law of Sivaneri-udaiyar Abalaṅka-Nāḍalvar and the daughter of Viśaiyalaya-Muttaraiyar.
599	On the south wall of the same <i>maṇḍapa</i> .	Do. ..	Maṇavarman <i>alias</i> Tribhuvanachakravartin Vira-Pāṇḍyadeva.	15+5th year ..	Do. ..	Records an agreement made by certain persons to provide paddy from certain lands endowed by a <i>kaikkōla</i> residing in the same village for conducting a service called the Kollādeviṭṭan- <i>śandi</i> in the temple of Sarvatīrtham-udaiya-Nayanar at Tittāṇam in Muttūrru-kōṛṇam.
600	On the west wall of the same <i>maṇḍapa</i> .	Do. ..	Kulaśēkharadeva	[9]th year, Simha, Śu. drithya, Thursday, Uttirram.	Do. ..	Records that Adakkuru Daśadevan, son of Tatakkuru Narayanar of Kaēmīram, made a gift of 10 <i>ocheku</i> (coin) as the cost of a bit of land purchased from Kakkavalam-udaiyar Tiruvaganadevan <i>alias</i> Tennavan-Vilopparaiyar of Adanḡarimaṅgalam <i>alias</i> Eṇṣevaganallur to the god for the requirements of the <i>tirumandirappōṇagam</i> .
601	On the east wall of the <i>maṇḍapa</i> in front of the Amman shrine in the same temple.	Do. ..	Jatavarman <i>alias</i> Tribhuvanachakravartin Parākrama-Pāṇḍyadeva.	8th year, Meṣha, Śu. navami, Saturday, Āyilyam.	Do. ..	Records gift of money by Śōrpillai-Śōkkanar, a <i>śēṭṭi</i> of Paṇanallur, for a perpetual lamp to be burnt in the temple.
602	On the western base of the outer <i>gōpura</i> in the same temple.	..	....	..	Do. ..	Damaged. Seems to relate to a gift of lands made by Maṇavarayar to the temple of the goddess Nāchchiyar Kaḷi-Ālvar.
603	On a slab set up in the south <i>prākāra</i> of the same temple.	Pāṇḍya ..	Tribhuvanachakravartin Kulaśēkhara-deva.	3+5th year, Makara 16, ba. pañcabaśi, Friday, Uttirāḍam.	Do. ..	Registers a gift of the village called Maruṅḡur <i>alias</i> Paṇḍi-taśōla-chatuvēdimāṅgalam by Śivanindakalan <i>alias</i> Kaṇḍiyūr-Nāḍa[?]van for providing worship to the god Pañchanēdi Iṣṣināyakar in the temple.

MADURA DISTRICT.							
MADURA TALUK.							
604	Tenur. —On a pillar lying in a cactus bush.	Pāṇḍya ..	Śaḍaiyamāraṇ	2+6th year ..	Vatṭeḷuttu ..	Registers a gift of 50 cows by Veḷanaraiyan of Perunteṇṇur for burning a perpetual lamp in the temple of god Tirumērrali-Bhaṭara at Perunteṇṇur, a village in Pāṇanūr-kūrṇam.	
605	On the same pillar	Do. ..	Do.	2+8th ,, ..	Do. ..	Registers a gift of 50 sheep by Araiyan Tiruvarāṅgi for a perpetual lamp to be burnt in the temple of Tirumērrali-Bhaṭara at Perunteṇṇur in Pāṇanūr-kūrṇam.	
606	On two detached stones set up in the base of the Kālī temple.	Chōḷa ..	[Kulo*]tṭuṅga-Chōḷadeva	39th ,, ..	Tamil ..	Fragmentary. The village appears to have had the name of Virudaraja-bhayaṅkaranallūr.	
607	Kodimangalam. —On the base of the north wall of the <i>maṇḍapa</i> in the Kumārasvāmin temple.	Pāṇḍya ..	Jatavarman <i>alias</i> Kulasekharadeva ..	2+* ,, ..	Do. ..	Fragmentary. Contains a portion of the introduction பூவீசுமுத்தி etc. The village is called Kōḍimaṅgalaṁ, a <i>cēvādāna</i> east of Maḍakkulaṁ. Another fragment contains the introduction திருமேனப்பேரல and mentions Rajarājap-perunderuvu in Pāṇanūr-kūrṇam.	
608	On a sculptured pillar in the same temple.	..	....	..	Do. ..	States that the pillar was set up by Eḍirillapperumaḷ.	
609	On another pillar .. . . .	..	....	..	Do. ..	States that the pillar was set up by Aḷagiri-Nayakkar.	
610	On a third pillar .. . . .	..	....	..	Do. ..	States that the pillar was set up by Prachani-Nayakkar.	
611	On a slab set up in the compound of the same temple.	..	....	Śaka 1774, Pramādi, Paratṭaṣi 10.	Do. ..	Registers the order of Kattapaḷ detailing the <i>sarvaṁdānya</i> lands belonging to the god Kumāra at Kōḍimaṅgalaṁ.	
PERIYAKULAM TALUK.							
612	Cumbam. —On a slab in front of the Subrahmaṇya temple.	..	....	..	Do. ..	States that Arupagirinatha-Pillai erected the <i>maṇḍapa</i> .	
TIRUMANGALAM TALUK.							
613	Vikīramangalam. —On the inner wall of the north <i>prākāra</i> of the Maḍhurōdayeśvaram temple.	Pāṇḍya ..	Jatavarman <i>alias</i> Tribhuvanachakravartin Kulasekharadeva.	13+8th year ..	Do. ..	Begins with the introduction பூவீசுமுத்தி etc. Registers a gift of taxes by the <i>nagarattār</i> of Deśippattinam <i>alias</i> Vikramaśōḷapuram in Tenkallaga-nadu for providing unguents and cloth to the god Maḍhurōdaya-īśvaram-udaiya-Nayanār.	
614	On the same wall	Do. ..	Do. .. do.	4+1st ,, ..	Do. ..	Begins with the introduction பூதலமடத்தை etc. The record is incomplete and stops with the preamble of a document relating to a transaction made by the <i>nagarattār</i> of Deśippattinam <i>alias</i> Vikramaśōḷapuram in Tenkallaga-nadu.	
615	Do.	Do. ..	Maṇavarman <i>alias</i> Tribhuvanachakravartin Parākrama-Pāṇḍyadeva.	..	Do. ..	Begins with the introduction திருமேனப்பேரல etc. Registers a gift of 5 mā of land by Jayagondan-Nadan <i>alias</i> Aḷagiyapandiya-Anantapalaṇ for the conduct of daily worship to the god Virapandiya-Nayakar and the goddess Sivanēsavalli-Nachohiyar in the temple. A previous donation made in the 40th year of Kulottuṅga-Chōḷadeva is also referred to in the inscription.	
616	On the inner wall of the west <i>prākāra</i> of the same temple.	Do. ..	Jatavarman <i>alias</i> Tribhuvanachakravartin Kulasekharadeva.	13+12th year ..	Do. ..	Begins with the introduction பூவீசுமுத்தி etc. Registers a tax-free gift of 20 mā of land by the <i>nagarattār</i> of Deśippattinam <i>alias</i> Vikramaśōḷapuram in Tenkallaga-nadu for the expenses of providing daily worship to the god Maḍhurōdaya-īśvaram-udaiya-Nayanār.	
617	On the east wall of the <i>maṇḍapa</i> (outside) of the same temple.	Do. ..	Jatavarman <i>alias</i> Tribhuvanachakravartin Sundara-Pāṇḍyadeva.	14th year, Kumbha, su. trayodaśi, Monday, Panarpamam.	Do. ..	Registers that the <i>nagarattār</i> of Deśippattinam <i>alias</i> Jayampolai Vikramaśōḷapuram in Tenkallaga-nadu made a gift of tax-free land to Kayilayadevan <i>alias</i> Siva ēva, one of the disciples of the Kīṭaimagam at Tiruppurāṇ-guṇṇam for conducting worship to the goddess Aḷagiya-Nachohiyar which he had set up in the temple.	

B.—Stone inscriptions copied in 1926—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
MADURA DISTRICT—cont.						
TIRUMANGALAM TALUK—cont.						
618	On a stone lying in front of the same temple.	..	....	..	Tamil	Incomplete. Relates to the gift of 5 mā of land for the expenses of providing worship to god Tiranāgēśvaram-udaiya-Paramasvamin.
619	On the door-jamb of a ruined shrine near the same temple.	Pandya	Jatavarman <i>alias</i> Tribhuvanaśakravar-tin Śrīvallabhadēva.	..	Do.	Broken off at the top and bottom. Records that the king, while he was seated on the throne called Pandyarājan in his palace at Madura, made a gift of the lands in Sekkalai after re-naming the village as Śrīvallabhanallur, for providing worship to the god Madurōdaya-lēvaram-Udaiyār at Vikramaśōlapuram.
620	In the same place	..	....	..	Do.	Refers to the gift of the stone door-jamb.
621	Nagamalai-hill. —Near Vikki-ramangalam. On the head of a stone-bed in a cavern.	..	....	..	Brahmi	Mentions the name Ven son of Antaiy-Pikaṇ.
622	On another stone-bed	..	....	..	Do.	Mentions the name Ven Kuviraṇ.
623	On a third bed	..	....	..	Do.	Mentions the name Potilai Kuviraṇ.
624	Kilamattur —On the base of the north wall of the central shrine in the Śiva temple.	Pandya	Vira-Pandya, 'who took the head of the Chōla'.	4+5th year	Vatṭeluttu	Damaged. States that the stone temple called Śrīkanṭheśvaram was built for the god at Tirumattur by Tenn... and that some lands were given for providing worship in the temple.
625	On the base of the west wall of the same shrine.	Do.	Do.	5+5th	Do.	States that the stone temple called Śrīkanṭheśvaram was built by... and that certain arrangements were made in regard to the conduct of worship therein.
626	On the base of the south wall of the same shrine.	..	....	..	Do.; (verse).	Incomplete. States that Tennavaṇ-Tamilavel constructed the temple.
627	On a slab built into the north wall of the same shrine.	..	....	..	Vatṭeluttu	Fragmentary. Contains some details of lands given to the temple for providing worship to the god.
TANJORE DISTRICT.						
KUMBakonam TALUK.						
628	Anakkudi. —On the base of the east and north walls of the Kal-yāna-maṇḍapa of the Viśvanātha-svamin temple.	..	....	Śaka 1636, Kali 4815, Jaya, Paṇ-guṇi 11.	Do.	Registers a gift of land by Svaminātha-Pillai, son of Pon-nambalattā-Pillai of the Kannaṅgudiyaṅ-gōtra, to the god Viśvanāthasvamin in Viśvanāthapuram on the day of Chittirai-vishu.
629	On the inner gōpura of the same temple, left of entrance.	..	....	Śaka 1616, Bhava, Āvanti.	Do.	States that the vimāna, maṇḍapa, prakāra and gōpura were constructed in the temple of god Viśvanāthasvamin by Svaminātha-Pillai, son of Pon-nambalattā-Pillai of Kannaṅgudi.
630	On a stone preserved in the same temple.	..	....	Paridapi, Tai 20	Do.	States that a service was instituted in the temple by Maṅgavi-Ayi, the wife of Pon-nambalattā-Pillai and the aunt of Vellaiyya-Pillai.
631	On a stone built into the Vighneśvara temple.	..	....	Kali 4811, Vikṛiti	Do.	States that the individual mentioned in No. 628 above constructed the temple.
632	On a stone built into the Ayyanar temple.	..	....	Śaka 1632, Kali 4811, Vikṛiti, Kārttigai 22.	Do.	Do.
633	On a stone built into the Piḍari temple.	..	....	Śaka 1632, Kali 4811, Vikṛiti, Āvanti 22.	Do.	States that the individual mentioned in the No. 628 above constructed the temple of Piḍariyār at Viśvanāthapuram.

GANJAM DISTRICT.

CHICACOLE TALUK.

634	Singavaram. —On one of the pillars in the Haṭakēśvara temple.	..	....	Śaka 1137, Magha, śu. 2, Thursday, Viṣṇu-saṁkrānti.	Telugu	..	Registers the grant of 25 <i>surabhi-māḍa</i> (coins) for the maintenance of a perpetual lamp to (the goddess) Konda-pāṭidevi by Puravari Mañchhipreggaḍa. The lamp was to be maintained by the Nayakas of Simhapura.
635	On another pillar in the same temple.	..	Pratapa-Sri Vira-Narasimha-Rayatadēva.	Regnal year [35], Śaka 1224.	Do.	..	Much damaged. Seems to contain some eulogies probably of the king.

TEKKALI TALUK.

636	Tekkali. —On a slab from Akkavarām preserved in the Zamin-dar's palace.	Eastern Gaṅga.	Chōḍa-Gaṅgadēva	[Śaka*] 106 [3]	Do.	..	Damaged and fragmentary. Seems to record the gift of a lamp. Mentions Garakhōṇa-viśalya*] and ...
637	On another slab preserved in the same palace.	Gajapati ..	Kapilēśvara-Mahārāja	 , Full-moon.	Uriya	..	Damaged and fragmentary.

VIZAGAPATAM DISTRICT.

BORBILI TALUK.

638	Narayanapuram. —On a slab built into the front wall of the Nilakanṭhēśvara temple.	..	....	Śaka 1040, Kumbha, ba. pañchami, Sunday.	Telugu	..	Damaged. Seems to record a grant for burning a lamp and for offerings in the temple of Nilisvaradēvara at Nira[m]jervu.
639	On another slab built into the same wall.	..	....	.. . . Kartika, śu. Monday.	Do.	..	Damaged and fragmentary. Seems to record a gift (of 5 cows?) for a twilight lamp to the same temple.
640	On a third slab built into the same wall.	Eastern Gaṅga.	Rajarāja .. .. .	.. . . .	Uriya and Nagari.	..	Records the setting up of the image of Aditya (Sun-God) in the temple of Nilisvaradēva.
641	On a pillar of the <i>maṇḍapa</i> in front of the central shrine of the same temple.	..	....	Śaka 1074, Mesha, amāvāsya, Monday, Viṣṇu-saṁkrānti.	Telugu	..	Registers the grant of some land for the maintenance of a perpetual lamp by a lady named Bhūtama-Nagama in the name of her son to the temple of Nilisvara at Nira[m]jervu.
642	On the same pillar .. .. .	..	....	Śaka 1017, Uttarāyana-saṁkrānti, amāvāsya.	Do.	..	Damaged. Records a gift of land for a perpetual lamp in the temple by a certain Bolliseṭṭi in the name of his parents.
643	Do. .. .. .	..	....	.. . . , Uttarāyana-saṁkrānti.	Do.	..	Much damaged. Seems to register a grant of land.
644	Do. .. .. .	..	....	Śaka 1086 Sunday, lunar eclipse.	Sanskrit in Telugu.	..	Seems to record the renewal by Bachana the brother of Tanḍali Bhīmanatha of a gift of lamp made in Śaka 869 in the time of his ancestor the minister Pōṭa to the temple of Nilisvara.
645	Do. .. .. .	..	....	Śaka 1050, Kumbha, śu. [sa]ptami, Monday.	Telugu	..	Registers the gift of 5 <i>māḍa</i> by Puravari Somanatha, the son of Rayuri Kamaraju for the maintenance of a perpetual lamp in the temple. The grant was left in charge of the residents at Navapalli.
646	Do. .. .. .	..	....	Śaka 1033, Kumbha, śu. trayodaśi, Thursday, Uttarāyana-saṁkrānti.	Do.	..	Registers the gift of 5 <i>māḍa</i> to the temple for a lamp by a certain Bommari Prōḷaṇḍi-Ṣeṭṭi.
647	On another pillar in the same <i>maṇḍapa</i>.	..	....	Śaka 10 [5] *, Uttarāyana-Saṁkrānti, Monday.	Do.	..	Grant of 5 <i>māḍa</i> by a certain Brāmaṇa Pregarḍa and a lady (name lost) for a perpetual lamp in the temple.
648	On the same pillar	Eastern Gaṅga.	Chōḍa-Gaṅgadēva	Śaka 107 [4], Kumbha, amāvāsya, Thursday, Solar eclipse.	Do.	..	Grant by purchase of some land by bara Senapati, the <i>Mahāsandhivigrahin</i> of the king for the daily cake-offerings in the temple of Nilisvara.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
VIZAGAPATAM DISTRICT —cont.						
BOBBILI TALUK—cont.						
649	On the same pillar .. ..	..	....	Śaka 1051, Uttara- yana-saṃkrānti.	Telugu ..	Registers the gift of 5 <i>māḍa</i> by Rajendra-Chōḍadeva, the son of Pedda-Permaḍiraju, for the maintenance of a perpetual lamp in the temple.
650	Do.	Eastern Gaṅga.	Anantavarmadeva	Regnal year [67] ..	Do. ..	Damaged. Seems to register the grant of some land for the maintenance of a perpetual lamp in the temple by .. Permaḍi, a servant of (?) Śri Chōḍa-Gaṅgadeva.
651	Do.	..	...	Śaka 10 [39] ..	Sanskrit in Telugu and Telugu.	Registers the gift of 5 <i>māḍa</i> for a lamp in the temple of Nilisvara by the daughter of a certain Aytaya who was probably the wife of Permaḍiraya. The continuation mentions additional grants of a lamp each made to the temple by her husband and by a certain Aruvapūjari.
652	Do. .. ..	..	....	Śaka 1067, Tula, śu. Thursday, Mahā-dvādasi.	Telugu ..	Registers the gift of 5 <i>māḍa</i> for a lamp to the temple by a lady who was the daughter of Ammasatiraju (for the merit of her husband?) Prōlamaraju.
653	Do. .. ..	..	....	Śaka 1049, Saṃ- krānti.	Do. ..	Registers the gift of 5 <i>māḍa</i> to the temple by a certain Aytā-Bōya.
654	Do. .. ..	..	....	Śaka 10 [99], Makara, śu. trayōḍasi, Thurs- day, Uttarayana- saṃkrānti.	Do. ..	Registers the grant of a lamp to the temple of Nilisvara- deva at Navipalli by a certain Śrīkarana Pōtana.
655	On the third pillar in the same <i>maṇḍapa</i>.	..	....	Śaka 1053, Uttā- rayana-saṃ- krānti Vyatipata.	Sanskrit in Telugu.	} Gift of 5 <i>māḍa</i> for a perpetual lamp to the temple of } Nilisvaradeva at Navopalli by an officer (<i>Śri Buja-</i> <i>Dandānāyaka</i>) of Chōḍa Gaṅgadeva named Kumudana- } Gokana.
656 and 657	On the same pillar Do. .. ..	.. ..	.... ....	Do. Śaka 1040, Mesha, śu. 13, Monday, Vishu-saṃ- krānti.	Telugu .. Do. ..	
658	Do. .. ..	..	....	Śaka 1040, Mithuna, ba. Wednesday, Dakṣiṇāyana.	Do. ..	Damaged. Seems to record the grant of a perpetual lamp to the temple by an officer of Chōḍa-Gaṅgadeva.
659 and 650	Do. .. ..	..	....	Śaka 10 [7] 3, Magha, Thurs- day, amāvāsya. Solar eclipse.	Sanskrit and Telugu.	Registers the grant of some land for a lamp to the temple of Nilisvara of Nāvepalli by a certain Sarvadeva, a <i>Senāpati</i> of Śri-Chōḍa-Gaṅgadeva.
661	Do. .. ..	..	....	Śaka 105 *, Mesha, ba. chaturdasi, Saturday (Sauri- vara), Vishu- saṃkrānti.	Telugu ..	Gift of 5 <i>māḍa</i> for a perpetual lamp in the temple.
662	Do. .. ..	..	....	Śaka 1041, Uttā- rayana.	Do. ..	A similar grant of 5 <i>māḍa</i> to the temple for a perpetual lamp by the Śrīkarana Rāchapuravari Guṇḍaya, the son of Kaṇṭama-Nāyaka.
663	Do.	Eastern Gaṅga.	Anantavarmadeva	Regnal year 39, Uttarayana, Fri- day.	Do. ..	Gift of 5 <i>māḍa</i> for a lamp to the temple of Nilisvaradeva at Nirumjervu by a certain Pōtamaraya and another by his daughter (name lost).

664	Do.	..	..	..	..	....	Śaka 1049, Tulā, su. Maha-[dvāda*]śi, Monday.	Do.	..	Gift of 5 māḍa to the temple by a certain Śaraparāju.
665	On the fourth pillar in the same maṇḍapa.	..	..	..	..	....	Śaka 10 [75], Kumbha, su. pañchami, Thursday.	Do.	..	Registers the gift of 5 māḍa for a perpetual lamp in the temple of Nilśvaradeva of Nīruñjeruvu by a certain Arani [Pre]ri-Nāyaka.
666	On the same pillar	..	..	..	..	....	Śaka [1] 173, Tulā, paurṇami, Monday.	Do.	..	Gift of some land for the maintenance of two perpetual lamps in the temple of Nilśvaradeva of Nīruñjeruvu by a certain Rāpariti Śaraparāju for the merit of his parents Mēḍaparāju and Guṇḍidevi.
667	Do.	..	..	..	Eastern Gaṅga	Chōḍa-Gaṅgadeva	Śaka 1057, Regnal year.... Mē[sha], i. pañ[chami], Friday.	Do.	..	Gift of 5 māḍa for a perpetual lamp in the temple.
668	Do.	..	..	..	..	....	Śaka 1055, Uttara-yana-samkranti, Monday.	Do.	..	Gift of 5 māḍa for a perpetual lamp in the temple by a certain Korāḍa-Setti Brammi-Setti for the merit of his parents. Mentions Chōḍa-Gaṅgadeva.
669	Do.	..	..	..	..	....	Do.	Do.	..	Damaged. A similar grant of 5 māḍa for the same purpose. Mentions Chōḍa-Gaṅgadeva.
670	On the fifth pillar in the same maṇḍapa.	..	..	..	..	....	Śaka 1057, Vriśchika, amāvāsyā, Sunday.	Do.	..	Another grant of 5 māḍa to the temple for a perpetual lamp by a certain Madhuri-Erasōmi-Setti.
671	On the same pillar	..	..	..	..	....	Śaka 1141, Āṣāḍha, su. śkādaśi, Tuesday.	Do.	..	Gift of 7 māḍa to the temple by a private individual for the same purpose.
672	Do.	..	..	..	..	....	Vikrīti, Magha, ba, Thursday.	Do.	..	Much damaged. Seems to record some gift to the temple at Narayanapuram by a certain person for the merit of Jai[y*] intrarāju.
673	On the sixth pillar in the same maṇḍapa.	..	..	..	Eastern Gaṅga.	Chōḍa-Gaṅgadeva	Śaka 1059, Regnal year 63, Vriśchika, amāvāsyā, Monday, Solar eclipse.	Do.	..	Gift of 5 māḍa for a lamp to the temple by a lady called Vijama.
674	On the same pillar	..	..	..	..	....	Śaka 1046, Kanya, ba, aṣṭami, Wednesday.	Do.	..	Gift of 5 māḍa to the temple for a perpetual lamp by a lady for the prosperity of king Chōḍa-Gaṅgadeva's arms.
675	Do.	..	..	..	..	....	Śaka 1058, Rishabha.	Do.	..	Gift of 5 māḍa for a perpetual lamp in the temple by a certain Reḥama-Nāyaka.
676	On the seventh pillar in the same maṇḍapa.	..	..	..	..	....	Śaka 1074, Mēsha, su. pañchami, Thursday.	Do.	..	Gift of 35 cows (modavulu) for a perpetual lamp in the temple of Nilśvaradeva of Navacalle by Rāpariti Śaraparāju in the name of his elder brother Jaitarāju.
677	On the eighth pillar in the same maṇḍapa.	..	..	..	..	....	Śaka...., Uttara-yana-samkranti.	Do.	..	Gift of 5 māḍa for a perpetual lamp in the temple by a lady (name effaced) the daughter of Kalva Bhimarāju.
678	On the same pillar	..	..	..	..	....	Śaka 105 [7], Mēsha-samkranti, Monday.	Do.	..	A similar grant of 5 māḍa for a lamp by a certain Errama-setti, the son of Kami-Setti for the increase (of the king's strength) of arms.
679	Do.	..	..	..	..	....	Śaka 1044, Kanya, su. 2, Monday.	Do.	..	Gift of 5 māḍa for a perpetual lamp in the temple of Nilśvara at Nīruñjeruvu by Guṇḍama-Setti and Erāpōta-Setti in the name of their father Kaṇṭama-Setti.
680	On the ninth pillar in the same maṇḍapa.	..	..	..	..	....	Śaka 1053, Makara, su. 4, Friday, Uttarāyana samkranti.	Do.	..	A similar gift for a perpetual lamp in the same temple by one Viñjamadevi for the success of the arms of Chōḍa-Gaṅgadeva.
681	On the same pillar	..	..	..	..	....	Śaka 1044, Uttara-yana-samkranti.	Do.	..	Another gift of 5 māḍa for a lamp in the temple by the father of Viñjamā, the sāni of the temple.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
VIZAGAPATAM DISTRICT — <i>cont.</i>						
BOBBILI TALUK—<i>cont.</i>						
682	On the same pillar .. .. .	..	....	Śaka 1041, Uttara- yana.	Telugu ..	Gift of 5 <i>māda</i> for a lamp in the temple by Nallamaṁkana, the servant (<i>lōka</i>) of Vira-Chōḍadeva.
683	On a tenth pillar in the same <i>maṇḍapa</i>.	..	....	Śaka 1057, Mithuna ba Saṁkrānti, Wednesday	Do. ..	Gift of 5 <i>māda</i> for a perpetual lamp in the temple at Nīru- jeruvu by a certain Nārāyaṇa, the son of Neḷema- Nāyaka.
684	On the same pillar .. .. .	..	....	Śaka 1053, Makara, ba. amāvāsyā, Wednesday, Solar eclipse.	Do. ..	Gift of 5 <i>māda</i> for a perpetual lamp in the temple by a private person (name lost).
685	Do. .. .. .	..	....	Śaka 1053, Kumbha, śu. trayōdaśi, Monday.	Do. ..	Gift of 5 <i>māda</i> for a lamp in the temple by a certain Prōli- Setti the son of Erapōta-Setti and his wife Prōlama for the success of the arms of Chōḍa-Gaṇḍadeva.
686	Do. .. .. .	..	....	Śaka 1055, Uttara- yana-saṁkrānti, Monday.	Do. ..	Registers the gift of 5 <i>māda</i> for a perpetual lamp in the temple of Nīlēsvaradeva of Nīruṁjervu by Soma-Setti, the son of Erapōli-Setti of Navepalli in the name of his parents.
687	On the eleventh pillar in the same <i>maṇḍapa</i>.	..	....	Śaka 1063, Kanya, Solar eclipse.	Do. ..	Grant of 5 <i>māda</i> for a lamp in the Nīlēsvaradeva temple at Navepalli by Nagaḍeva, the son of Kaṇṭamadēva-Nāyaka and younger brother of Guṇḍa** the <i>Rāchapuravari</i> (officer).
688	On the same pillar	Eastern Gaṇḍa.	Maharājadhiraḥ Anantavarmadeva ..	Regnal year 59, Śaka 1054, Uttara- yana-saṁkrānti.	Do. ..	A similar grant of 5 <i>māda</i> for a perpetual lamp in the temple of Nīlēsvaradeva of Nīruṁjervu by Ula[yi]- gaṇḍa-Permmāḍideva, the younger brother of Chōḍa-Gaṇ- ḍadeva. The trust was to be with the thirty families of Navepalli.
689	Do. .. .. .	..	....	Śaka 1105, Kumbha, śu. dvitīya, Monday.	Do. ..	Gift of some land for the maintenance of a perpetual lamp in the temple of Nīlēsvaradeva of Navepalli, by....Kaṇ- ṭama-Nāyaka in the name of his father Kaṁchama- Nāyaka.
690	Do. .. .. .	..	....	Śaka 1061, Makara, śu. [tri]tīya, Monday, Uttara- yana-saṁkrānti.	Do. ..	Gift of 5 <i>māda</i> for a perpetual lamp to the temple by Rajendra-Chōḍadeva, the son of Pedda-Permmāḍirāju.
691	Do. .. .. .	..	....	Śaka 1066, Mīna, Friday.	Do. ..	Another gift of 5 [<i>māda</i>] for a lamp in the temple by a certain <i>puravari</i> officer (name lost).
692	Do. .. .. .	..	....	Śaka 104[8], Makara, śu. daśami, Saturday, Uttarayana-saṁ- krānti.	Do. ..	Gift of 5 <i>māda</i> for a lamp in the temple by a private individual for the success of (the king's) arms.
SARVASIDDHI TALUK.						
693	Rayavaram. —On a broken stone called the 'Rachabanda' lying in the middle of the village.	..	....	Lost	Telugu (Archaic).	Much damaged. Seems to register a grant (of land?). Mentions Nalēndrēśvara.
694	Sarpavaram. —On a slab built into the outer wall of the Bhavanarayana-svāmin temple.	..	....	Śaka 1343, [Pla]va, Kārttika, śu. 7, Sunday.	Telugu ..	Records the construction of a platform in the temple of Bhavanarayana-Perumāl at Sarpavaram, and the grant of a bell-metal lamp-stand with the figures of his mother, himself and his wife sculptured on it, as well as 50 cows for supplying ghee for the lamp and some other sundries by Bhaktuni Kuṁamanēṇḍu, the son of Mañchu-Nārāpa- Nayanīgaru.

695	On a pillar in the same temple	..	....	Śaka 1317, Śāvara, Chaitra, śu. 15.	Do.	..	Registers the grant of some land and a house-site for the maintenance of a gardener looking after the <i>brināvana</i> of god Śrī Bhavanārāyaṇa-Perumāl.
696	On another pillar in the same temple.	Reḍḍi	Vēma-Bhupāla, son of Kaṭa-Bhapa	** 36, Jaya	Sanskrit and Telugu	and	Fragmentary. Mentions Kāṭama-Reḍḍi Vēma-Reḍḍigaru and a servant of his.
697	On a marble slab built into the inner corridor of the same temple.	..	....	Śaka 1789, Prabhava, Vaiśākha, śu. sapṭami, Friday.	Telugu	..	Records the renovation of the temple, with its <i>prākāras</i> , of the god Śrī-Bhavanārāyaṇasvāmin of Sarpavaram, the installation of the idols of Śrī-Maṇavaḷa-Mahāmōni and Rāmanuja in the new shrines constructed for them, the redigging of a tank called Muktikōṇera and the construction of steps leading to it, by Venkatasahipati Gaṅgadhara Rāmāya, the son of Venkatasūryamahipatiraya and Lakshmi-Venkayamma.
NARASAPUR TALUK.							
698	Achanta.—On a stone built over the door-way of the Parvati shrine in the Rāmēśvarasvāmin temple.	..	....	Śaka 1034, 14th year, Dākṣiṇyana-samkrānti.	Do.	..	Fragmentary. Mentions Mahāmaṇḍalēśvara Kōṇa Mum-madi-Bhīmarāja and his son Sōmi-Nayaka and Mahāmaṇḍalēśvara Lokirāju and seems to register grants of land to the shrines of the gods Mallīśvara, Sūryadēva and Śūrisvara in the temple.
699	On a stone built into the south wall of the same temple.	..	....	..	Do.	..	Fragmentary. Seems to register the grant of lands for offerings by a certain Gōkarnna-Chakravarti to some temple on the occasion of a marriage of Mahādēva-Amuamgaru (?).
700	On another stone built into the same wall.	Eastern Chalkya.	Sarvalōkaśraya Viṣṇuvardhana-Maharāja Vijayadityadēva.	Śaka 1177, Uttara-yana-samkrānti, Śaka 11 ** Chaitra, 5, Thursday. Śaka 10 * 7, Vaiśākha, śu. tṛtīya, Friday.	Do.	..	Registers the grant of 25 <i>impoyellu</i> (sheep?) for a perpetual lamp in the temple of Aṣaṇṭīśvara by Rājamarāju-Eṇṇa-Lakshmirāju and Pinna-Lakshmirāju and Venḡīśvara. The inscription is followed by another recording the grant, by Pina-Lakshmirāju to the temple of Aṣaṇṭī Rāmēśvara, of an <i>areca</i> -garden which had been presented (to his father) Aṣaṇṭī Soraparāju by the king on the occasion of his marriage with his daughter [Majiladevi].
TANUKU TALUK.							
701	Penukonda.—On a Naga-stone set up in the <i>prākāra</i> of the Nāgarēśvarasvāmin temple.	..	....	Raktakshi, Śravana, ba. 2.	Do.	..	Much damaged. States that the [<i>sāsanastambha</i>] stone was set up by Nandurāju Śrī Kōmmūri Basavarāṇu, Pēṣapaṇḍya Sarakaru Yēlūrogaru for the benefit of the world.
702	On three broken pieces of a Mandi-stone in the same <i>prākāra</i>.	..	....	..	Sanskrit verse in Telugu	..	Much damaged and fragmentary. Mentions Kōṇabhūpa, the Vaiśyas, and the god Nāgarīśvara of Penug[ṇḍa].
703	On a stone built into the front wall of the Kanyakāparamēśvari shrine in the same temple.	Eastern Chalkya.	Sarvalōkaśraya Śrī Viṣṇuvardhana-Maharāja.	Regnal year [9], Tula, ba. p āchami, Tuesday.	Telugu	..	Damaged. Records the grant of a perpetual lamp to the temple of Mukasthara-Mahādēva by the younger brother (name lost) of Machana-Dandanaḡaka.
704	Siddhantam.—On a pillar in the Gōpālasvāmin temple.	..	....	Śaka 1184, Uttara-yana-sam[krān]ti.	Do.	..	Records the gift of a twilight lamp to the temple of Sakalesvara-Mahādēva by a certain Medapāṭi Telkula Proli-setti.
705	On the same pillar	..	....	Śaka 11 [3]1, Uttara-yana-samkrānti.	Do.	..	Gift of three lamps in the same temple by Mathapati Muppayadēva for the merit of his parents.
706	On another pillar in the same temple.	..		Śaka 1173, Virōdhikrit, Pushya, śu. dvadasi, Tuesday, Makara-samkrānti.	Do.	..	Records the grant of some cows to the temple of Sakalesvara-Mahādēva by a certain Sōvi-Kaichechemoju.

B.—Stone inscriptions copied in 1926—cont.

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No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
GUNTUR DISTRICT.						
PALNAD TALUK.						
707	Pinnali. —On a slab set up near the <i>chvajastambha</i> of the Rāma-līngasvāmin temple.	Haihaya ..	Mahāmaṇḍalēśvara Anuṅgu Kāmarāja ..	Śaka 1095 (wrong for 1085), Su-bhānu, Bhādrapada, śu. 10, Sunday.	Telugu ..	Registers the gift of 50 goats for a perpetual lamp in the temple of Śrī-Ramēśvara-Mahādēva at Pīṅgali by the son (name lost) of a certain Amareśvara Paṇḍita. The king who receives a number of <i>virudas</i> , is referred to as the son of Mallajādevi Kāmīrāju.
708	On another slab set up in the same place.	..	....	Śaka [1263], Vriṣha Margaśīra, ba. [11].	Do. ..	Records the installation of the image of the god Śrī-Rāmanathadēva of Pīṅgali and the placing of the golden pinnacle over the temple by Allad-Nayanaṅgaru, son of Sabbi-Nayanaṅgaru who is given a long string of <i>virudas</i> . He calls himself a devotee of Śrī-Tripurāntakadēva, a descendant of Karikala and the establisher of Rajendra-Chōḍarāya.
709	On a pillar in the room in front of the Sitaramasvāmin temple.	Haihaya ..	Mahāmaṇḍalēśvara Kāmarāja ..	Śaka 10[6]9, Pra-bhava, Vaiśākha, śu. trayōdaśi, Monday.	Do. ..	Damaged. Records the construction of the temple by the king and the grant to it of some land.
710	On a slab set up in front of the Gopālasvāmin temple.	..	....	Śaka 1512, Nandana, Phalguṇa, śu. 11.	Do. ..	Much damaged. The first few lines appear to have been purposely effaced. Mentions [Ka]marāju, the <i>karanam</i> of Pinnali and Alampūr.
711	On another slab set up in the same place.	Kakatiya ..	Mahāmaṇḍalēśvara Rudradēva-Maharāja 'ruling at Oruṅgalla'.	Śaka 1214, Nandana, [Vaiśa]-kha, śu. 3, Monday.	Sanskrit and Telugu.	Damaged at the end and ends of lines lost. Records the construction of the temple of Bhīmanathadēva at Pīṅgali and the grant of some land to it and the construction of a tank by Bollā-Senapati, son of Śvara-Nayaka and grandson of Brahmī-Nayaka, who is called Madapallipuravaradhiśvara.
SATTANAPALLE TALUK.						
712	Bellamkonda. —On a slab built into the ceiling of the Gopālasvāmin temple.	..	....	..	Telugu ..	Much damaged. Praises god Raghurāma as being enshrined in the heart of Pemmasāni China-Timma-Bhūpala.
713	On a slab lying near the western sluice of the tank.	..	....	Śaka 1515, Vijaya, Śravaṇa, ba. 11.	Do. ..	Registers the construction of the new tank at Bellamkonda with two sluices and the rearing of a garden (<i>vanam</i>) and its dedication to Śrī-Rama by Naganṇa, the son of Behara-Mailaru, the <i>sthālakaranam</i> of Bellamkonda.
CUDDAPAH DISTRICT.						
KAMALAPURAM TALUK.						
714	Kokatam. —On a slab setup in front of the Chennakeśava-svāmin temple.	Vijayanagara.	Virapratāpa Vira-Veṅkaṭapatiḍēva-Maharāja 'ruling at Penugonda-paṭṭana'.	Śaka 1511, Virōdhi, Bhādrapada, śu. 5.	Do. ..	Registers the grant of the money annually received by them from the village by the <i>dommaris</i> Saḷvapakeṣi and Misaragonda for maintaining perpetual lamps in the temples of Chennakeśava-Perumal and Sakalanathaliṅga at Kokatam, an <i>agrahāram</i> on the southern bank of the Pinakini to the east of Gandikōṭa in Gandikōṭa-sīmā on the west side of the Udayagiri (hills). The donors prohibited all members of their caste from exhibiting their feats in the village and collecting donations therefrom.
715	On another slab unearthed in the same temple.	Do.	Virapratāpa Vira-Kṛṣṇadēvarāja ..	Śaka 1440, Bahudhanya, Kārttika, śu. 12, Utthana-dvādasi	Do. ..	Registers the grant of several bits of land in the village Kokatam by the son (name lost) of Alasani Chokkayamgaru for the various requirements of the temple, such as offerings, lamps and music.

716	On a slab set up in front of the Kōṭṭavarasvamin temple.	Do.	Vīrapratapa Kṛṣṇadevaraya-Maharaya a.	Saka 1440, Bahudhanya, Vaicakha śu. 15.	Do.	..	Registers the grant by Pedayyaṅgaru, son of Alasaṇi Chokkarajūṅgaru (mentioned above), of several pieces of land at Kōkaṭam to the temple of Sakalanātha-Liṅga. The village Kōkaṭam in the Ghaṇḍikōṭa-sima was granted by the king as <i>sarvaṁānya</i> to the donor. The grant was made on the banks of the Kṛṣṇa at Bezvada on the occasion of a lunar eclipse. The inscription is followed by another which says that Mummaṇḍaraju, the son of Kaṭṭa Mummaṇḍaraju Tippaṇa and the <i>sthala-kuraṇam</i> of Kōkaṭam reconsecrated the god Sakaleśvaraḍeva in this year.
717	On a slab built into the wall of the Aṅjanēya temple to the south of the village.	..	....	Saka 1716, Ananda, Magha, śu. 15, Aṅgārakavara (Tue-day), lunar eclipse.	Do.	..	Registers the construction of the temples of Kōḍaṇḍaramasvami and Viraḅjanēyaśvami on the high road leading to Kasi and Rameśvaram, at Kōkaṭam in the Kamalapuram-Paragana and the <i>subah</i> of Kadapa, by Kōṇḍu-Bhoṭṭa Ramakṛṣṇa-Bhaṭṭa, who was a merchant residing at Rameśvaram Proddutūr.
COIMBATORE DISTRICT.							
PERUNDURAI TALUK.							
718	Sonnimalai.—On the cross beams of the ceiling of the <i>maṇḍapa</i> called the Setṭimaḍam.	..	....	..	Tamil	..	States that this beam was the gift of Paṇaniyappa-Setṭiyar, son of Valisitti-Setṭiyar of the Kuśavandi-Maharishi-gōtra.
719	In the same place	..		Kali 4928, Vyaya, Vaicasi 28, Thursday, Purnapūṣam, tṛitīya.	Do.	..	States that the <i>maṇḍapa</i> of the Nagarattar-Āyiravar was constructed by Ilampillaiyār of the Kōḍavul-Maharishi-gōtra and completed by Alagaṇ-Setṭiyar.

APPENDIX C.
Stone inscriptions copied in 1927.

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SOUTH-INDIAN EPIGRAPHY

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
TINNEVELLY DISTRICT.						
NANGUNERI TALUK.						
1	Vijayanarayanam.—On the eastern entrance into the Maṇḍamāśvara temple.	Pāṇḍya ..	Tribhuvanachakravartin Kōneriṇmai-kondān Vikrama-Pāṇḍyaḍēva.	5th year	Tamil ..	Records that the king made tax-free the lands which Sivanindakalan Appan Sēmbiyadaraian of Seluvattor in Perunkaḍavūr, a village in Tirukkanapper-kūṇam, had given to the temple for providing worship at the waking and other services of god Maṇḍamāyanīśvaram-udaiya-Nayanār at Vijayanārāyaṇa-chaturvēdimaṅgalam, at the request of Vikrama-Chōḷaḍēva.
2	On the north wall of the central shrine in the same temple.	Chōḷa ..	Rajakēsarivarman	16th „	Vatṭeḷuttu ..	Begins with the introduction செருமகம்பேரல் etc. Records that the <i>śāhā</i> of Vijayanārāyaṇa-chaturvēdimaṅgalam, a <i>brahmadēya</i> of Naṭṭaruppōkku in Rajarāja-vaḷanaḍu having assembled in the temple of Satakōpa- <i>innagara</i> -Perumāṇāḍi in the same village, made the gift of two pieces of land by Kumārasvami-Sōmasīyār of Umiyār for providing offerings and burning lamps in the temple of god Mōlattanattu-Perumāṇāḍi at Maṇḍamāya-īśvaram, as tax-free <i>dēvādāna</i> .
3	On the same wall .. .. .	..	....	..	Do. ..	States that Nagañjūrri presented a copper-platter and an incense-burner to god Perumāṇāḍi of maṇḍamāya-īśvaram.
4	On the north and west walls of the same shrine.	Pāṇḍya ..	Jatavarman <i>alias</i> Tribhuvanachakravartin Śrivaillabhadēva.	17th year	Do. and Tamil	Begins with the introduction செருமகம்பேரல் etc. Registers the deed (<i>kaittāḍi</i>) given by the <i>śāhā</i> of Vijayanārāyaṇa-chaturvēdimaṅgalam, a <i>brahmadēya</i> of Naṭṭaruppōkku in Paṇḍi-naḍu, to the servants of the temple of Maṇḍamāya-īśvaram-Uḍaiyār in regard to certain lands for providing worship to the god. The king is stated to have been seated on the throne within the palace at Vijayanārāyaṇa-chaturvēdimaṅgalam while issuing the order.
5	On the same walls	Chōḷa-Pāṇḍya.	Jatavarman <i>alias</i> Sundara-Chōḷa-Pāṇḍya-ḍēva.	10th „	Tamil ..	Incomplete. Vijayanārāyaṇam is said to have been also named Jayaṅgondasōḷa-chaturvēdimaṅgalam, a <i>brahmadēya</i> village in Naṭṭaruppōkku in Uttamasōḷa-vaḷanaḍu, a sub-division of Rajarāja-Pāṇḍinaḍu. Another fragment below this mentions the 14th year of -Pāṇḍyaḍēva.
6	On the west wall of the same shrine.	Chōḷa ..	Rajarajakēsarivarman, 'who destroyed the ships at Kandaḷur-sālai'.	Do.	Vatṭeḷuttu ..	Records gift of tax-free land by Aiññōttopperundiṇai <i>alias</i> Narāyaṇaṇ-Madisūḍan, an accountant of the assembly, for burning a perpetual lamp in the temple of god Maṇḍamāya-īśvarattu-Perumāṇāḍiḷ.
7	On the same wall	Do. ..	Do. do.	Do.	Do. ..	Registers the gifts of land as <i>sālābhōgam</i> for maintaining a feeding charity in the village and of 50 sheep for burning a perpetual lamp in the temple of Maṇḍamāya-īśvarattu-Perumāṇāḍiḷ, by Paṇaipperumāṇ <i>alias</i> Vijayanārāyaṇaṇ-Pallavaraiyār of Sattamaṅgalam in Tirumūr-naḍu on the southern side (of the Kaveri) in Sōḷa-naḍu.
8	On the south wall of the same shrine.	Do. ..	Rajakēsarivarman	17th year	Do. ..	Begins with the introduction செருமகம்பேரல் etc. Records that the assembly of Vijayanārāyaṇa-chaturvēdimaṅgalam made tax-free the land which Mattaṅgi Aḥchapaḍara-Dayapurriyāṇ had given for burning a perpetual lamp in the temple of Maṇḍamāya-īśvarattu-Perumāṇāḍiḷ.

9	On the same wall	Pandya ..	Jatavarman <i>alias</i> Tribhuvanachakravartin Kulasekharadeva.	[20] + 1st year ..	Tamil ..	Registers the agreement given by the Sivabrahmanas of the temple of Manomaya-isvaram-udaiyar at Vijayanarayana-chaturvedimangalam to Pallikondan-Uyyavandan <i>alias</i> Urtamasiddha-Pallavaraiyar of Tiruppuvanam in Madurodaiya-valanadu, to provide, daily, in return for the paddy received by them, one <i>nali</i> of cooked offerings to the image of god Kuttadumdevar which he had consecrated in the temple.
10	Do.	Do. ..	Maranjadaiyan	2nd ,, ..	Vatteluttu ..	Records gift of 1½ <i>veli</i> of land by purchase from the assembly, by Panohavan-Pallavaraiyan <i>alias</i> Vel-Sendil of Korrapullangudi in Mudukudi-nadu for maintaining a perpetual lamp in the temple of god Manomayan-isvarattu-Perumanadigal at Vijayanarayana-chaturvedimangalam, a <i>brahmadeya</i> of Nattharu-pokku.
11	Do.	Do. ..	Sadaiyamaran	2 + 17th ,, ..	Do. ..	Built in at the end. Records gift of land in Valainjiyakurichchi, the eastern hamlet of Vijayanarayana-chaturvedimangalam by Tiruvankata-Erichchi on behalf of Puvanan-Tirumaladikari to the temple of god Manomaya-isvarattu-Karaliperumanadigal. The assembly is said to have met in the temple on a day of solar eclipse.
12	Do.	Do. ..	Vira-[Pandya] 'who took the head of the Chola (king)'.	..	Do. ..	Damaged. Records a gift of sheep by Narayanapiran-Devan of Peramarudur in Salagramam.
13	Do.	Do. ..	Do. do.	12th year ..	Do. ..	Incomplete. Records a gift of sheep by one Parainjichchi-Chaturan.
14	Do.	Do. ..	Jatavarman <i>alias</i> Tribhuvanachakravartin Kulasekharadeva.	3rd ,, ..	Tamil ..	Registers the royal order remitting, on representation, certain taxes which the <i>tanattar</i> of the temple of Manomayan-isvaram-udaiya-Nayanar had collected on the lands belonging to that temple and those of Malasthanam-udaiya-Nayanar and Durgaiyar, and had thereby caused the stoppage of worship in them.
15	On the north wall of the central shrine in the Adinatha-Perumal temple.	Do. ..	Do. do.	3 + 7th year, Mesha 2, ba. shashthi, Saturday, Uttiradam.	Do. ..	Registers the remission of certain taxes by the assembly which met at the [re]consecration of the Varagunavinnagar-Emberuman, for conducting daily offerings and worship.
16	On the south wall of the same shrine.	Do. ..	Jatavarman <i>alias</i> [Tribhuvanachakravartin] Srivallabhadéva.	17th year ..	Do. ..	Begins with the introduction திருமகள் ஜயமகள் etc. Records that when the king was seated in his palace at Vijayanarayana-chaturvedimangalam, he made a gift of certain taxes on some lands for providing offerings and worship to the gods Sathakopa-vinnagar-Ajvar and Varagunavinnagar-Ajvar in this village.
17	On the same wall	Do. ..	Maravarman <i>alias</i> Tribhuvanachakravartin.....	[2]nd year, 299th day.	Do. ..	Built on and damaged. Commences with the introduction திருமகள் etc. Seems to record a remission of taxes amounting to 150 <i>achchu</i> in compliance with the request made by the assembly of Vijayanarayana-chaturvedimangalam.
18	Do.	Do. ..	Maravarman <i>alias</i> Tribhuvanachakravartin.....	..	Do. ..	Incomplete and built in at the end. Begins with the introduction திருமகள் ஜயமகள் etc. Seems to register a gift of land by...da-Nangai for worship to the image of god Krishna (Tiruvarkkulattu-Pillai) which she had set up in the temple of Varagunavinnagar-Emberuman at Vijayanarayana-chaturvedimangalam.
19	On the sill of a window in the north wall of the same shrine.	..	..	..	Do. ..	States that the window was the gift of Angamali <i>alias</i> Vanduvarampati-Nambi, son of Angisittan of Seon[r].
20	On the west wall of the central shrine in the Rajagopalasvamin temple.	Pandya ..	Jatavarman <i>alias</i> Tribhuvanachakravartin Kulasekharadeva.	13 + 3rd year, Mithuna, ba. trayodasi, Thursday, ...	Do. ..	Begins with the introduction புகழ்க்குத்தி etc. Damaged. Seems to refer to some gift of land made by the assembly of Vijayanarayana-chaturvedimangalam which met in the central court-yard of the temple, for the expenses of offerings and worship to the god Yadavanarayana-vinnagar-Emberuman.

C.—Stone inscriptions copied in 1927—*cont.*

28

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
TINNEVELLY DISTRICT—<i>cont.</i>						
NAGUNERI TALUK—<i>cont.</i>						
21	On the south wall of the same shrine.	Pandya ..	Jatavarman <i>alias</i> Tribhuvanachakravartin Srivallabhadēva.	10th year, Tula ..	Tamil ..	Begins with the introduction திருவந்தியம் etc. Damaged and incomplete. Seems to refer to some gifts of land made to the temple of Varaguna-vinnagar-Ālvar and Sūthakōpa-vinnagar-Ālvar. The 31st year of the Chōla king Kulōtunga-Chōlādēva, '[who took] Kollam' is quoted in the body of the inscription.
22	On the north wall of the <i>prākāra</i> of the same temple.	..	....	15 + [1]st year ..	Do. ..	Records that the king exempted from taxes $\frac{2}{3}$ <i>eṣi</i> of land which had been endowed for the expenses of worship to the god Bhaktapriyattu Śrīkulasekhara-vinnagar-Ālvar, which had been set up in the temple by Suryadēva-Bhaṭṭa of Kaṭṭakkōri.
23	On the same wall .. .. .	..	....	Parādapi, Āṇi 16 ..	Do. ..	Damaged. Seems to refer to a gift of land made by the officials of the temple of Alapiya-Manṇapar at Vijayanarayanaṁ to Dvēdai Anantakrishṇa-Bhaṭṭa of Uttukālī.
24	Do.	Pandya ..	Sundara-Pandya-dēva, 'who was pleased to perform the anointment of victors....'	..	Do. ..	Fragmentary. Seems to refer to some gift of land made by Velan-Aludaiyan ... of Seluvattūr in Mut-tūru-kūṭṭam.
25	On the west wall of the kitchen in the same temple.	..	....	Kollam 665, Vaigasi 8.	Do. ..	Records a gift of 433 <i>panam</i> by Vidyapati-Nayakkar, a <i>parādēsi</i> in the temple of Alapiyamaṇṇapar at Vijayanarayana-chaturvēdimaṅgalam for feeding one individual daily in the temple, and another gift of 400 <i>panam</i> by Brahmachari Gaṅgādhara-Bhaṭṭa for a feeding charity, made in Kollam 665, Āṇi 10.
26	On the same wall .. .. .	..	....	Kollam 666, Parat-tasi 17.	Do. ..	Records a gift of 400 <i>panam</i> by Dipa-Bhaṭṭa for a feeding charity.
27	On the four faces of a stone called Vaniyan-kallu on the bund of the big tank in the same village.	Pandya ..	Jatavarman <i>alias</i> Tribhuvanachakravartin Srivallabhadēva.	12th year, Masi ..	Do. ..	Begins with the introduction திருவந்தியம் etc. States that as Nambi Saṅkaran-Vasudevay of Turuttimaṅgalam, the agent of (the Travancore king) Ravi-Kōdai-varman at Vijayanarayana-chaturvēdimaṅgalam repaired the bund and channel of the Maṇōmayanēri, which had breached owing to heavy rains in the month Masi, they were called respectively Vasudevay perungarai and Vasudevay-peraru. A gift of land was also made by Nambi-Saṅkaran for keeping the bund in repair.
TINNEVELLY TALUK.						
28	Tinnevelly.—On a broken pillar lying in the second <i>prākāra</i> of the Nelliappar temple.	Chōla ..	Parakeśarivarman Chakravartin Kulōtunga-Chōlādēva.	18th year, 220th day.	Do. ..	Registers a gift of the tax of 15 <i>kāsu</i> accruing from certain lands in Āriyantalvun <i>alias</i> Valaiyākaranallūr in Anudagunavalanādu which had been granted for worship in the temple of Tirunelveli-Udaiyar by Vidivitanṅkan-Selvan <i>alias</i> Tyagavinōda-Muvendavejān, the headman of Palaiyūrin Tiruvāsar-kūṭṭam, a subdivision of Geyamaṇikkavalanādu.
29	On the east wall of the same <i>prākāra</i> .	Pandya ..	Kulasekhara	..	Grantha and Sanskrit.	States that the king constructed the high <i>prākāra</i> wall of the temple of god Śiva who had sprung up from a hamboo, from the booty obtained from the Kerala, Chōla and Hoysala kings.

30	On the same wall	Do.	Maṇavarman <i>alias</i> Tribhuvanachakravartin Sundara-Pāṇḍyadeva, 'who was pleased to give away the Chōla country'.	11th year, 470th day.	Tamil	Registers an order issued by the king to the effect that the taxes should be paid as of old according to the classification of lands, and that certain revised assessment which the assembly had suggested should not be followed.
31	Do.	Do.	Jatavarman <i>alias</i> Tribhuvanachakravartin Kulasekharadeva.	13 + 1st year ..	Do.	End built in. Seems to register a gift of land made by Padiyāni-Pillai <i>alias</i> Kulasekhara-Kaṇḍavēṭṭi of Tirunelveli in Kilvēm̄ba-naḍu, for providing offerings to the god on the day of Chittirai every month.
32	Do.	Do.	Tribhuvanachakravartin Sundara-Pāṇḍyadeva, 'who having conquered the Chōla country, was pleased to perform the anointment of heroes at Muḍigonḍa-śolapuram'	15 + 1st ..	Do.	Built in at the beginning. Records the gift of a silver platter and a brass <i>kidāram</i> to the god Tirunelveli-udaiya-Nayanar by Ulaguyyavanda-Perumal, the niece (P) of Kaṇḍiyadevar.
33	On the west wall (outside) of the second <i>prākāra</i> of the same temple.	Do.	Vikrama-Pāṇḍyadeva	5 + 1st ..	Do.	Commences with the introduction <i>திருவந்திபுரம்</i> etc., and stops after mentioning the king's regnal year.
34	On the same wall	Do.	.....	3 + 1st ..	Do.	Registers a gift of 7½ mā of land to Kōlavāmanan-Āpaṣahaya-Bhaṭṭar of Perumēlūr, a suburb of Tirunelveli <i>alias</i> Kulasekhara-chaturvedimaṅgalam in Kilvēm̄ba-naḍu, for providing offerings to the god Tirunelveli-Uḍaiyar on the days of Viśakha-asterism.
35	Do.	Pāṇḍya	Jatavarman <i>alias</i> Tribhuvanachakravartin Kulasekharadeva.	13 + 7th ..	Do.	Begins with the introduction <i>திருவந்திபுரம்</i> etc. Slightly damaged. Records a gift of some land to a dancing girl Bhagavati-Eṇṭiruvuḍaiyaḷ, for service in the temple of Tirunelveli-Uḍaiyar.
36	Do.	Do.	Do.	Do.	Do.	Registers the confirmation by the god of the grant of lands and a house-site made to Bhagavati-Eṇṭiruvuḍaiyaḷ living in the Nēṇṇelut-teruvu for her service in the temple.
37	Do.	Do.	Tribhuvanachakravartin Kōṇērinmaikoṇḍaṇ.	3 + 7th year; 2,770 days.	Do.	States that on the representation made by Maḷavarāyar, the king exempted from taxes the lands which he had granted to Kōlavāmanan Āpaṣahaya-Bhaṭṭa of Perumēlūr in Sundara-Pāṇḍya-chaturvedimaṅgalam, a village in Amudaguna-vaḷanaḍu.
38	Do.	Do.	Do.	5th year, 113th day.	Do.	Registers that on the representation made by Aṇḍakan-Tiruvuḍaiyaṇ, the king exempted from the payment of taxes 1½ <i>śēli</i> of land which had been parcelled out as <i>tiruvōḍaiṇṇur</i> among the servants maintaining the pond on both sides of the Poṇṇambalam-kaṭṭiṇaṇ-tiruvēdi at Tirunelveli.
39	Do.	Do.	.....	5th year ..	Do.	Relates to an order to Sokkan-Nāyakan <i>alias</i> Jñānamperrār, an ascetic, confirming the above gift of 1½ <i>śēli</i> of land to ten men rearing <i>śeṅgalunīr</i> flowers in a pond on both sides of the Poṇṇambalam-kaṭṭiṇa-Perumal-tiruvēdi at Tirunelveli, for the supply of flowers to the god.
40	Do.	Do.	Tribhuvanachakravartin Kōṇērinmaikoṇḍaṇ.	3 + 1st year, 582nd day.	Do.	Registers a gift of 2½ mā of land in Paḷaṇṣivalamaṅgalam in Kilvēm̄ba-naḍu to Kōlavāmanan Āpaṣahaya-Bhaṭṭar of Perumēlūr in Tirunelveli <i>alias</i> Kulasekhara-chaturvedimaṅgalam, to provide offerings to the god Tirunelveli-Uḍaiyar on the day of Viśakha, the natal star of the king.
41	On the south wall of the same <i>prākāra</i> .	Do.	Do.	24th year, 270th day.	Do.	Registers the gift of land to several individuals who had to perform certain items of service in the shrine of the goddess. Tirukkamakōṭṭam-ndaiya-Nāchehiyar in the temple of god Tirunelveli-Uḍaiyar.
42	On the same wall	Do.	Do.	5th year, 71st day	Do.	Registers the grant of some land and house-sites to ten musicians who had to play on the instruments in the presence of god Anavatatapa-Perumal in the temple of Tirunelveli-Uḍaiyar. Kulasekhara-Uttaramantri figures as one of the signatories.

C.—Stone inscriptions copied in 1927—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
TINNEVELLY DISTRICT— <i>cont.</i>						
TINNEVELLY TALUK— <i>cont.</i>						
43	On the same wall	..	Tribhuvachakravartin Konērinmaikondan	3rd year, 1188th day.	Tamil	States that Kolavamanan Tirumalirūñjolai-Bhaṭṭa of Perurōḷur in Tirunelvēli <i>alias</i> Kulasekharachaturvēdimangalam should continue to receive certain perquisites (from the temple).
44	Do.	..	Do.	5th year, 125th day.	Do.	States that the king made a gift of the taxes leviable from Tirumal-ēri in the <i>kilpidāgai</i> of Tirunelvēli which Uyyavandan Manabharana-Muvendaveḷār of Kappalār had purchased from the <i>sabhā</i> of Viravinōla-chaturvēdimangalam in Kallaga-nādu, for offering cakes at the morning-service of god Pollada-Pillaiyar, enshrined in the second <i>prākāra</i> of the temple of Tirunelvēli-Udaiyar.
45	Do.	Pāṇḍya	Maṇavarman <i>alias</i> Tribhuvanachakravartin Vikrama-Pāṇḍyadēva.	5th year	Do.	Registers the sale-deed which the <i>ānai-kāppār</i> of Tirunelvēli-udaiya-Nayanār in Maṇavarkorichehi gave to Pillai Manabharana-Muvendaveḷār of Veliyarū-Kappalār in Keraḷsiṅga-valanādu in respect of $4\frac{1}{2}$ mā of land which they sold to him.
46	Do.	Chōḷa	ttuṅga-Chōḷadēva	21st ..	Do.	Beginning of lines built in. Registers the gift of some lands in Tottuvaymaṅgalam in Nañji-nādu, a subdivision of Uttamaśōla-valanādu, made to Selettī Uyyavandan <i>alias</i> Vilijñattaraiyan of Vilijñam <i>alias</i> Rajendrasōlapattinam in Kajarāja-Tennādu.
47	Do.	Pāṇḍya	Maṇavarman <i>alias</i> Tribhuvanachakravartin Vikrama-Pāṇḍyadēva.	5th ..	Do.	Registers the gift of Tirumal-ēri by Pillai Manabharana-Muvendaveḷār for providing cake-offerings to the god Pollada-Pillaiyar in the second <i>prākāra</i> of the temple of Tirunelvēli Udaiyar (vide No. 44 above).
48	Do.	Do.	Vikrama-Pāṇḍyadēva	7th ..	Do.	States that the inscription was re-engraved on the wall called Vikrama-Pāṇḍyan-tirunadai-māligai near the shrine of Kakkala.
49	Do. .. .. .	..	....	..	Do.	Registers a gift of some lands from the <i>adukkalaippuram</i> of the god to Velkōvar in the 5th year of king Virapāṇḍyadēva.
50	Do. .. .. .	..	....	..	Do.	Registers a gift of land by Palandiparayan, an agent of the temple, to Uttaman Tiruchchirrambalam-Udaiyan <i>alias</i> Rūpavichchadara-Pallavaraiyan for the service of playing on the drum in the temple. The record is dated in the 5th year of king Vikrama-Pāṇḍyadēva.
51	On the south wall of the second <i>prākāra</i> (outside).	Pāṇḍya	Perumal Vira-Pāṇḍyadēva	27th year, Tai 18 ..	Do.	Relates to several gifts of sheep and cows granted to the temple for the supply of milk for the early morning-service and midnight worship of the god. The 6th year and 198th day of the reign of Perumal-Srivalabhadeva is quoted in the record.
52	On the east wall of the Vighnēśvara shrine in the same temple.	Do.	Maṇavarman <i>alias</i> Tribhuvanachakravartin Kulasekharadēva	8th year	Do.	Registers an agreement by the <i>vāṇiyar</i> of Suttamallip-perunduvu agreeing to burn two perpetual lamps in the temple of Tirunelvēli-Udaiyar for the money given by Paraśrayan Madhavan-Devattaru, and Udaiyapperumal, son of Udaiyan-Bhaṭṭan of Er <i>alias</i> Kulottuṅgaśōla-Savarnamangalam in Sōla-maṇḍalam.
53	On a pillar in the same shrine ..	..	....	..	Do.	States that the <i>maṇḍapa</i> was erected by Narayanān-Narayanān <i>alias</i> Viramaḷagiya-Pāṇḍyadēvan of Mattikōdu in Malai-maṇḍalam.

54.	On the west wall (inside) of the third <i>prākāra</i> of the same temple.	Pāṇḍya ..	Jatavarman <i>alias</i> Tribhuvanachakravartin Kulasekharadeva.	13 + 13th year ..	Do.	Registers a gift of land by Nakkai-Āḷagapperumal <i>alias</i> Irumoditavirtta-Perumal Talaikkōli for providing offerings to the god Subrahmanya-Pillaiyar in the temple of Tirunelveli-Uḍaiyar.
55	On the same wall	..	..	..	Do.	Registers a gift of land in the Purakkalpōkku at Suttavalli by Iḥaranimulududaiyar, the queen (<i>nambirāṭṭiyār</i>) for the supply of flowers to the temple. Mentions Vira-Pāṇḍya-Piḥhar as the name of one of the recipients.
56	Do.	Travancore..	Śaṅkili Vira Marttāṇḍavarman <i>alias</i> Śirai-vay-Muttavar.	Śaka 1468, Kollam 721, Chittirai 25.	Do.	States that the copper images of the Āṇḍavattumbar and nine other saints were made, and festivals conducted for them, and that certain additions were made to the <i>maṇḍapa</i> in front of the central shrine.
57	Do.	..	Kōnerinmaikonḍaṇ	8th year, 189th day.	Do.	Registers that Dēvagaḷ-Tambirāṭṭi of Suttavalli made a gift of three <i>mā</i> of land which she had received for her maintenance in the reign of the previous king, at the rate of one <i>mā</i> to Narasiṁha-Bhaṭṭa for <i>adhyayana</i> in the temple of god Anavaratadāṇa-Perumal during new-moon days, one <i>mā</i> to Iśvaradevan for rearing a flower-garden, and one <i>mā</i> to the goddess Nāchohiyar which she had set up in the temple at Suttavalli.
58	Do.	..	Tribhuvanachakravartin Kōnerinmaikonḍaṇ.	8th year, Chittirai	Do.	Registers the tax-free gift of land to Andar-Sōryadevar for rearing the flower garden called Iḥaranimulududaiyar-tirunandavāṇam and another tax-free gift of 5 <i>mā</i> to five men working in it.
59	Do.	Travancore..	Śankaranārāyaṇa Venrumankonḍa Iḥotalavira Śaṅkili-Marttāṇḍavarman Śirai-vay-Muttavar.	Kollam 721, Chittirai 21, ba. trayodaśi, Sunday, Aśvati.	Do.	States that when the king was staying at Sōravannmadevi, he made a gift of the two <i>vargas</i> Virapanditapperari and Palarmuḍi-tavirttan in Kunṇattar-parru for conducting the service called Śaṅkili Vira Marttāṇḍa-sandi in the shrines of Tirunelveli-Uḍaiyar and Tirukkamakkoṭṭattu-Nāchohiyar.
60	Do.	Pāṇḍya ..	Tribhuvanachakravartin Kōnerinmaikonḍaṇ Kulasekharadeva.	40th year	Do.	Refers to the gift of 6 <i>mā</i> of land for rearing a flower-garden called Iḥaranimuludum-Uḍaiyar-tirunandavāṇam in the name of Iḥaranimuludumuḍaiyar, the queen (<i>nambirāṭṭiyār</i>) of Vira-Pāṇḍyadeva of Tirunelveli, whose 8th year is quoted.
61	Do.	Do. ..	Sundara-Pāṇḍyadeva	1 * + 1st	Do.	Registers a gift of 6 <i>mā</i> of land and some paddy to 7 men from the <i>adukkalaippuyam</i> lands in Iḍappuikkuricchei in Kilkāḷa kōṭṭam belonging to the temple at Tirunelveli.
62	On the north wall of the third <i>prākāra</i> .	..	Tribhuvanachakravartin Kōnerinmaikonḍaṇ.	42nd year, 351st day.	Do.	Registers a gift of land by Ierpoliyanirāṇ-Kaṇḍiyadevar to Tiruveṇkaḍudaiyan-Bhaṭṭan or Kuṇḍar as <i>adhyayana-eritti</i> during the service called Kaṇḍipuramkonḍa-sandi, instituted in the temple of Tirunelveli-Uḍaiyar in his own name.
62 A	On the same wall	Pāṇḍya ..	Māgarvarman <i>alias</i> Tribhuvanachakravartin Kulasekharadeva.	8th year, Vriśchika 17, ba. navami, Saturday. Uttiram.	Do.	States that the documents relating to the gifts of lands, etc. to several individuals who colonised the Brahman-village called Anavaratadāṇa-chaturvēdināṅgalam after the god Anavaratadāṇa-Perumal, made by Āḷavandan-Devaachilai of Kottaiyūr round the temple of god Valavallu-pāṇḍya-vinnagai-Emberuman in the west of the village could not be engraved previously, and that a composite record was therefore now engraved.
63	Do.	..	Tribhuvanachakravartin Kōnerinmaikonḍaṇ.	13th year, 248th day.	Do.	Registers a tax-free gift of 2 <i>mā</i> of land to Āḷudaiyan Anandakkūṭṭan, for chanting the <i>Tiruvāṇam</i> during the waking ceremony of the goddess Tirukṇanakkoṭṭattu-Nāchohiyar in the temple of Tirunelveli Uḍaiyar, for the merit of the king.
64	Do.	Pāṇḍya ..	Kōnerinmaikonḍaṇ Sundara-Pāṇḍyadeva	8th year, 198th day.	Do.	Registers a gift of 3½ <i>mā</i> of land on behalf of Āḷagiya-Pillai <i>alias</i> Kalinārāyan of Iḷaṅḍu to two brahmins as <i>adhyayana-eritti</i> for chanting (the Vedas) during the service called Kaṇḍipuramkonḍa-sandi, instituted in the temple of Tirunelveli-Uḍaiyar.

C.—Stone inscriptions copied in 1927—cont.

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SOUTH-INDIAN EPIGRAPHY

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TINNEVELLY DISTRICT —cont.					
	TINNEVELLY TALUK—cont.					
65	On the north wall of the third <i>prākāra</i> near the Natarāja shrine in the same temple.	..	Tribhuvanaachakravartin konḍāṇ.	Kōṇār vai- 8th year, Purattasi	Tamil	Records that, on the representation made by Kalingarayar, the king was pleased to exempt from taxes 3½ mā of land which had been given to three gardeners looking after the flower-garden called Sundara-Pāṇḍiyāṇ-tirunanda-vaṇam after the king.
66	On the same wall .. .. .	..	....	..	Do.	Built in at the beginning. Records that at the instance of Tirucheṭṭirambalam-Uḍaiyar alias Viḷuppaderayan of Aḍumbar in Mūlalaikōṭṭam, the king made gift of some lands for the maintenance of six musicians belonging to the temple of Tirunelveli-Uḍaiyar. The 5+1st year of Vikrama-Paṇ[dyadeva] is quoted.
67	Do. .. .. .	..	....	..	Do.	Records that on the representation made by Viḷuppaderayar (mentioned above), the king exempted from taxes the lands which had been given to six musicians doing service during the <i>ṇṇitta</i> ceremony in the temple of Tirunelveli-Uḍaiyar.
68	On a pillar in the <i>maṇḍapa</i> , in the third <i>prākāra</i> of the same temple.	..	....	..	Vaṭṭeḷuttu	States that Araṅgaṇ-Muttāṇ of Kaḷakkūḍi made a gift of the pillar.
69	On a second pillar in the same <i>maṇḍapa</i>.	..	....	..	Do.	States that Aḍigaḷ-Araṅgaṇ and Araṅgaṇ-Muttāṇ presented the pillar.
70	On a third pillar .. .. .	..	....	..	Do.	States that Araṅgaṇ-Muttāṇ of Kaḷakkūḍi presented the pillar.
71	On a fourth pillar .. .. .	..	....	..	Do.	States that Valikōṇ, a merchant of Tirunelveli presented the pillar.
72	On the east wall of the third <i>prākāra</i> (outside).	Pāṇḍya	Vira-Pāṇḍyadeva	21st year, Purattasi	Tamil	Records that an exemption of certain taxes payable to the temple was made on the lands in Murappa-naḍu alias Pōṣaḷavira-Sōmīśeva-chaṭurvedimaṅgalam, which had originally been endowed as tax-free <i>bhikṣhā-bhōgaṃ</i> , for feeding the <i>Ekadāṇḍi</i> ascetics in the temple.
73	On the same wall	Do.	Do.	Do.	Do.	In continuation of the above. Registers an order to the <i>Kōṭṭaṇavar</i> of the temple in regard to the above exemption of taxes.
74	Do.	Do.	Do.	Do.	Do.	In continuation of the above. This appears to be another copy of record No. 72 above.
75	Do.	..	Tribhuvanaachakravartin konḍāṇ.	Kōṇārīnmai- 3rd year	Do.	Registers a gift of cows and 2 mā of land in Kappaykkuḍi alias Ravivenṇa-chaṭurvedimaṅgalam in Kūḷvembanaḍu to Sundara-Pāṇḍya-Brahmāḍarayan for providing milk daily on the eight occasions of worship in the temple of Tirunelveli-Uḍaiya-Nayanar during the service instituted by Chedirayar.
76	On the west wall of the third <i>prākāra</i> (outside).	..	Do.	82nd year, 36th day	Do.	Registers a gift of 5 mā of land by Enakkunalla-Perumal alias Chēṭṭirayar for a flower-garden called 'Emmaṇḍalam-konḍāṇ' after the king.
77	On the same wall	Travancore (?)	Kulaśekharaḍeva	7th year, Purattasi	Do.	Registers the gift of land in Kuppaykkuḍi in Anuthōga-vaḷanaḍu by Sundaran Kōḷari alias Tondaimaṇ of Mūlaimaṇḍalam-kōvil for founding a brahman village named Ravivarma-chaṭurvedimaṅgalam, in the name of the king.
78	Do.	..	Tribhuvanaachakravartin konḍāṇ.	Kōṇārīnmai- 5 + 1st year and 253rd day, Paṇ- guni.	Do.	Registers gift of the taxes on the lands in Kuppaykkuḍi by Sundaran-Kōḷari alias Tondaimaṇ, which had been granted to several brahmins for founding a village in the name of his uncle, and stipulates that the Vedas should be chanted in the temple during the midday worship and red-ily flowers supplied to the god.

79	Do.	Pāṇḍya . .	Maṇavarman <i>alias</i> Tribhuvanaśakravartin Kulasekharadēva, 'who was pleased to take all countries.'	23rd year, Tai 9 . .	Do. . .	Registers the gift of lands by Enakkunalla-Perumal <i>alias</i> Narasiṅgaḍēvar for conducting a service to the god Tirunelveli-Uḍaiyar.
80	Do. . . . .	..	....	..	Do. . .	Records that as certain provisions made for the <i>pāvāḍai</i> and flowers to god had stopped, new arrangements were made for these items of service during the <i>anantai</i> service in the 27th year of Ilaiyalvan Vira-Pāṇḍyaḍeva.
81	Do.	Pāṇḍya . .	Tribhuvanaśakravartin Kōṇerimaikonḍan Vira-Pāṇḍya.	27th year, 376th day.	Do. . .	States that as the provision for offerings and flowers made to the god formerly had been discontinued some new arrangements were made for their renewal (See No. 80 above).
82	On the south wall of the third <i>prakara</i> (outside).	Do. . .	Maṇavarman <i>alias</i> Tribhuvanaśakravartin Kōṇerimaikonḍan Ponninperumal Tirunelvelipperumal.	.. ya. Ādi 9, ba. dvi[tiya], Mrigaśirsha.	Do. . .	Registers a gift of land irrigated by Maṇabharanapperēri in Ariya-naḍu, for conducting worship of the goddess Tirukkamakkoṭṭattu-Āḷudaiyanāchohiyar in the temple at Tirunelveli.
83	On the south wall of the Narasiṅha-Perumal temple.	Do. . .	Jatavarman <i>alias</i> Tribhuvanaśakravartin Kulasekharadēva.	13 + 6th year . .	Do. . .	Commences with the introduction <i>திருநெல்வேலி</i> etc. States that the gift of 3 <i>mā</i> of land which had been made for <i>ḍhatta-erutti</i> by the <i>sabbā</i> in the reign of <i>Periyadēvar</i> Vikrama-Pāṇḍyaḍeva for providing offerings to the god Vikrama-Pāṇḍya-vinnagar-Āḷvar in the temple, which Kolavāranan Subrahmanya-Bhaṭṭan of Perumalur had built, was not enjoyed, and that a revised gift of 2½ <i>mā</i> of land was now made for the same purpose.
84	On the same wall	Chōḷa . .	Bajaraja-Rajakēsarivarmaṇ, 'who destroyed the ships at Kandalur-śalai'.	12th . .	Vaṭṭeluttu . .	Damaged. Seems to register a gift of land by Narayanaṇ-Tukkadi of Chōḷuram for providing offerings to the god Brahma-puridevar at Tirunelveli.
85	Do.	Pāṇḍya . .	Maṇaḍjaḍaiyan	2nd . .	Do. . .	Registers a gift of cows by Sattanammai for burning a perpetual lamp before the god Brahma-purittēvar at Tirunelveli, on behalf of Sattanḍēyam, a dancing girl of the temple.
86	On the east wall of the entrance into the Kantimati-Amman temple.	..	....	Kollam 738, Pin-gala, Kārttigai 23, śu. dvi[tiya], Monday, Mala.	Tamil . .	States that the dancing girl Āḷagudanaḍom-perumal Paḷliyarai-Nachohiyar was renamed Periya-Nattumani-kum, and that certain perquisites were granted to her for her service in the temple.
87	On the east wall of the <i>maṇḍapa</i> in the same temple.	..	....	..	Sanskrit and Grantha.	A verse enjoining the protection of charities.
TRICHINOPOLY DISTRICT.						
UDAIYARPALAYAM TALUK						
88	Ariyalur.— On the south wall of the central shrine in the Śrinivāsa Perumal temple.	..	....	Śaka 1557 . .	Tamil . .	Damaged. Refers to some order issued by the chief malaiyitta Oppilāda-Maḷavarayar.
89	On the north wall of the central shrine in the Vaṭamūḷēvara temple.	..	....	Śaka 1780, Kali 4909, Sukla, Chittirai 11 śu. septami Friday, Pūnarpoḍam.	Do. . .	States that Vijaya Oppilāda-Maḷavarayar of the Viṭhotra-gōtra, the 16th in <i>paṭtam</i> from the chief of Ariyalur, rebuilt in granite the dilapidated temple of Vaṭamūḷēvara at Ariyalur.
90	On a slab built into the Vannāra-Mariyamman temple.	..	....	Śaka 1704, Kali 4933, Vijaya, Chittirai 8.	Do. . .	States that the temple of Vannāra-Mariyamman was built of stone during the reign of Vijaya Oppilāda-Maḷavarayar, son of Kumara-Op, ila-Maḷavarayar.
91	On a slab lying in the Bhajanakṇḍam.	..	....	Śaka 1684, Kali 4843, Dandubhi, Vaiyāśi 22, Friday, Rōhiṇi.	Do. . .	Registers a gift of some land by Vijaya Oppilāda-Maḷavarayar, son of Raṅgappa-Maḷavarayar and grandson of Vijaya Oppilāda-Maḷavarayar, to Narasayyan of Maddur, for feeding brahmins on <i>doddasī</i> days.
92	On a slab built into the ceiling of the Saṅjivaraya (Hanuman) temple.	..	....	Śaka 1803, Kali 4932, Viṣṇu, Appaśi 21, Saturday.	Do. . .	States that the temple which had been built by Maṇḍala-mūḍaiya Saṅjivaraya-Uḍaiyar had become dilapidated and that Ayyanperumal-Uḍaiyar, son of Meyyikkam-Perumal-Uḍaiyar in Anumantaṅṇudi taluk in the Ramanathapuram-śimai rebuilt it.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
TRICHINOPOLY DISTRICT —cont.						
UDAYARPALAYAM TALUK—cont.						
93	On the <i>maṇḍapa</i> in the Kāśi-Viśvanātha temple.	..	....	Śaka 1896, Jaya ..	Tamil ..	Gives the date when the Jñānaprakāśa Paṇḍara sannadi-maṭham was probably built.
94	On a slab built into the Periyaṇḍar temple.	..	....	Śaka 1763, Kali 4942, Śubhakṛit, Chittirai 4, Śu. Friday, Rohini.	Do. ..	States that Vijaya Oppilada-Maḷavarayar, son of Kumāra Oppilada-Maḷavarayar renovated the dilapidated temple of Kāśi-Viśvanātha and made a gift of land for providing worship to the god.
95	Hastinapuram near Ariyalur .—At the entrance of the Kāśi-Viśvanātha temple.	..	....	Śaka 1765, Kali 4944, Śubhakṛit, Paṅḍuṇi 14, Monday, Mṛgaśīrṣa, Śu. sapta-mī.	Do. ..	States that the <i>garbhagṛiha</i> etc. of the temple of Periyana-yaki-Amṛaṇ were renovated during the regime of Oppilada-Maḷavarayar and that Rāmāyāṅgar, the priest, was in charge of the works.
ANANTAPUR DISTRICT.						
KALYANDURG TALUK.						
96	Narasapuram .—On a stone lying outside the temple of Rameśvara.	Western Chalukya.	Chalukyaachakravartin Tribhuvanamalladeva, 'ruling from Kalyāṇa'.	Chalukya-Vikrama year 9, Krōṭhi, (wrong), Uttarāyana-samkranti, trayōdaśī, Sunday.	Kannāḍa ..	Registers the grant of some land for a feeding house (<i>śatra</i>) by Aharasa, the chief of Baṅgicheru, situated to the south of Kaneyakalu while Mahamaṇḍaleśvara Iroṅḡola-Chōla-Mahārāja was governing the Kaneyakalu 200 from the capital Go[vi]ndavādi.
97	On the same stone .. .. .	..	....	..	Do. ..	Damaged. Seems to give the extent of the lands (mentioned above) which were irrigated by the tanks Hiriysakere and Hulikalakere.
98	On a slab set up outside the temple of Virabhadra.	Vijayanagara	Virapratāpa Sadāśivadeva-Mahārāja	Śaka 14[67], Krōṭhi, Pushya, Śu. 1[6].	Do. ..	Much damaged. Mentions Kundurupi.
99	Yatakallu .—On a rock about 3 furlongs to the west of the village.	..	....	Viśvāvasu, Phalguṇa, ba. 5.	Do. ..	Damaged. Seems to register the <i>kāḷu</i> (cow!) granting some land and a house-site to a certain Pedanna of Yatakalu by Mahānāyakaohārya Kaṅḡapa-Nāyaka of Kundurupi.
100	Muddinayanipalle .—On a rock near the Hanumān temple to the west of Pulitimpapuram (hamlet).	..	....	Śaka 1597, Raksha-sa, Pushya, ba. 10, Wednesday.	Telugu ..	Registers the grant of some land to karanam Narasappa and a certain Vabigavuni Sōmireddi by Rayadajavayi Kōṇēi-Nāyanigaru, and Venkaṭapatiṇayani-Ayyavaru in return for their services in digging the channel in the village Pulitimpureddipalle.
101	Aiyagarhalli .—On a stone set up near the temple of Hanuman.	..	....	..	Kannāḍa ..	Damaged. Seems to register the grant of some land by Mahānāyakaohārya Bommānāyakaru (son of ?) Achchenayaka and Nārāṇa-Nakitiyaru to Setṭar Madigōṇḍa who constructed the tank at Rāmasamudra.
102	Kundurpi .—On a rock near a tank on the top of the hill fort.	Hoysala	Viraballāḍavarasa, son of Hoysapēśvara Virā-Nāraṅgaḍavarasa 'ruling from his capital Dōrasamudra'.	[Śaka] 1262	Do. ..	Damaged. Mentions the Mahasāmanta Bommeya-Nāyakaru, son of Gaṅḡeya Nāyakaru, governing the Nidugalarāja from Kundurupi, and (the city) Hampeya-[paṭṭa]ṇa.
103	On five slabs set up near the gate of the ruined fort in the same village.	..	....	Śaka 1576, Nandana, Mārgaśīrṣa, Śu. 7.	Do. ..	Damaged. Seems to record the grant, as <i>lāṇḍohi</i> with all the taxes accruing on them, of the villages and hamlets round about the Kundurupi fort in exchange for taxes on some territory near Penḡḡōṇḍa fort to Kōṇēti-Nāyaka by Haṣarati Alamamṇava-Sāheḡ,

104	Malayanur. —On two faces of a slab set up in the temple called the Aidudevaraguḍi.	Western Chalukya.	Chalukya-Chakravarti (?)	Śaka 1101, Vikāri, Pushya, su. trayodaśi, Monday, Uttaraṇa-Saṃkramaṇa.	Do. (verse and prose).	Eulogises the family of Mahamaṇḍaśeṣvara Tribhuvana-malla Mallidēva-Chōla-Maharaja, son of Irūṅgōlādēva and Bammalādēvi, who was governing from Heñjeru and states that the chief and his wife (<i>piriyarasi</i>) Lakmadēvi set up the gods Mallikarjunaḍēva, Lakshmaṇēśvaraḍēva, Irūṅgōlēsvaraḍēva, Mahadēśvaraḍēva and Sōryadēva at Maleyanūr in Sire-nāḍu and granted some lands round the Hiriyaḍere (tank) together with the tolls (<i>hejjuṅka</i> and <i>hārikaya</i>) collected from the village, for offerings, lamps, worship and repairs to the five temples.
105	On the third face of the same slab	..	....	..	Kannaḍa	Registers the agreement of the Ubhaya-nānādēsi merchants assembled in a <i>mahāṇḍu</i> at Malayanūr making a grant of a certain portion of their profits (?) on various articles of merchandise to the temple of Lakmēśvara.
106	Kariganipalle. —On a slab set up in a garden.	..	....	Vijaya	Do.	Much damaged.
107	Paluvayi. —On a stone lying near the old fort.	..	....	Durmati	Telugu	Very much damaged. Mentions some chief (?) called....-Nayaka.
108	Mallipalli. —On a slab lying in front of the temple of Chandrēśvara.	Vijayanagara	Virapratapa Sadaśivarāya-Maharaya ..	Śaka 146[9], Pṛa-vaṅga, Pushya, ba. 2, Wednesday, Makara-saṃkrānti.	Kannaḍa	Damaged. Seems to register the grant of some land to the god [Cnā]vundēśvara for the merit of Kṛṣṇappa-Nayaka.
109	Manirevu. —On a slab lying behind the temple of Hanumān.	Do.	[Ha]rihararaya	..	Telugu	Much damaged. Mentions a certain Bomma-Nayaka.
TANJORE DISTRICT.						
MAYAVARAM TALUK.						
110	Murugamangalam. —On the door-jamb of the Kailāsa-nāthasvāmin temple.	Do.	Virapratapa Immaḍi-Devaraya-Maharaya.	Śaka 1[3]6[8], Akṣhaya.	Tamil	Damaged. Seems to register a remission of taxes.
111	Tirumananjeri. —On a stone set up in front of the Madhyah-ṇēśvara temple.	..	....	..	Do.	States that the land (where this stone should have been originally set up) was the gift to the god Vik-kiramaḥōlēśvara-Uḍaiyar at Irararajan-Tiruman-galam. A <i>śūla</i> is engraved on the top of the inscription.
112	Tirumangalam. —On the south wall of the Bhūlokanāthasvāmin temple.	..	Tribhuvanachakravartin Kōṇēripmai-kōṇḍāṇ.	10th year, 87th day.	Do.	Registers the royal order at the instance of Gaṇiach-chakkaravatti approving the gift of the land as compen-sation to the temple of Rajendraḥōlēśvara-Uḍaiyar for the construction of a new compound wall (<i>tirumadi</i> ?), a gate (<i>tiruvāṣai</i>), and other extensions to the temple of Vikkiramaḥōlēśvara-Uḍaiyar at Rajarajan-Tiruman-galam in Virudarajabhayaṅkara-vaṇaṇaḍu.
113	On the north wall of the same temple.	Chōla	Parakēsarivarman <i>alias</i> Tribhuvana-chakravartin Virarajendraḍēva (Kulōt-tuṅga III).	6th year, Kumbha, su. tritiya, Wed-nesday, Uttiraṭ-ṭadi.	Do.	Begins with the introduction <i>முல்லைநாடு</i> etc. Registers the reassignment of lands belonging to several temples and individuals, necessitated by the erosion of Vikkrama-śōlapparaṇu into their holdings.
114	On the east wall of the second <i>prākāra</i> of the same temple.	Do.	Tribhuvanachakravartin Tribhuvana-viraḍēva, 'who having taken Madura, Iḷam, Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and the anoint-ment of victors.'	34th year, Tula, ba. aṣṭami, Satur-day, Pūṣam.	Do.	Registers a grant of land for the maintenance of Kāṣyapa Tiruṇattamaḍi Avimuttisvaram-Uḍaiyaṇ <i>alias</i> Anḍa-nayaka-Bhaṭṭa doing worshipping service in the temple of Vikramaḥōlēśvara-Uḍaiyar at Rajarajan-Tiruman-galam in Kuṟukkai-naḍu, a sub-division of Virudaraja-bhayaṅkara-vaṇaṇaḍu.
115	On a pillar in the same temple	..	....	..	Do.	Gives the name Maddalapperumaḷ for the effigy represented as beating a drum.
116	On the same pillar	..	....	..	Do.	Gives the name Bhōgamattaḷ <i>alias</i> Bhuvananayaki-Manik-kam, for the effigy of a woman represented on the pillar.
117	On another pillar	..	....	..	Do.	Mentions the name Yerri <i>alias</i> Virapperumaḷ-Manikkam.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
TANJORE DISTRICT—cont.						
MATAVARAM TALUK—cont.						
118	Kali. —On the south wall of the Tirukkamesvara temple.	Chōla ..	Tribhuvanaobakravartin Rajarajadeva ..	21st year, Simha, śu.... Pramadi, Ādi 5 ..	Tamil	Ends of lines built in. Seems to register a grant of land to the temple.
119	Nattam , hamlet of Kali. —On a slab set up in the temple of Sellappillaiyar.	..	....	..	Do. ..	Registers a remission of taxes on the land belonging to the Sellappillaiyar temple at Kali, by a certain Timmappa-Nayakkar.
120	Attur. —On the north wall of the central shrine in the Svarnapurisvara temple.	Chōla ..	Tribhuvanachakravartin Rajarajadeva ..	28th year Kanni śu. dvadaśi, Monday ..	Do. ..	Built in at the beginning. Registers a gift of land by the person mentioned above, for offerings to the two goddesses of the same temple.
121	On the same wall	Do. ..	Tribhuvanachakravartin Tribhuvana-viradeva, 'who having taken Madura, Ilam, Karuvūr, and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and [the anointment of victors]'. Kulottunga-Chōladeva, 'who took Madura, Karuvūr, Ilam and the crowned head of the Pāṇḍya.'	32nd year, Kanni. śu., chaturdaśi, Friday, Śodi.	Do. ..	End of the latter portion built in. Registers a sale of land in the same hamlet to the temple by Ātrayan Āravamadu Kuttappiran-Bhaṭṭar and his mother.
122	Do.	Do. ..	..	29th year, Vriśchika, śu. dvadaśi, Monday, Revati.	Do. ..	Built in at the beginning. Registers a sale of land by Ninbai Madava-Bhaṭṭar to the temple of Tiruvīdaitṭṭai-Uḍaiyar at Rajanarayana-chaturvēdimangalam, a <i>brahma-dēya</i> of [Korū]kkai-aḍu. Below this inscription is an incomplete record of the same king dated in the 30th year, Vriśchika, śu. saptami, Friday, Sadaiyam.
123	Do.	Do. ..	Do. do.	23rd year, Rishabha, śu. tritīyā, ...	Do. ..	Built in at the beginning. Registers a gift of land in Uttaraṇṇuḍi, a hamlet of the village [Rajanarayana-chaturvēdimangalam] to the temple by the same person. States that this is only an interlocutory deed till the permanent one was executed.
124	Do.	..	Tribhuvanachakravartin Kōnerinmaikondaṇ.	21st year, 131st day	Do. ..	Beginning of lines 8-18 built in. Registers a royal gift of land, free of taxes, as <i>dēvadāna</i> to the temple. The <i>ulvari</i> signed by the revenue officers for the grant of this land is also appended to the inscription. Refers also to the revenue survey made in the 16th year of Kulōttunga-Chōladeva, 'who abolished the tolls.'
125	Do.	..	Do. do.	17th year, 337th day.	Do. ..	Registers the royal grant of 2 <i>vēli</i> of land, transferred from the <i>dēvadāna</i> land of god Avimuttēsvaram-Uḍaiyar at Kīraṇūr, a hamlet of Rajanarayana-chaturvēdimangalam for offerings to the god Tiruvīdaitṭṭai-Uḍaiyar from the 17 + 1st year of the king. The document is signed by the royal secretary Neriyōḍichchōla-Muvēndavelan. The <i>ulvari</i> for the above order signed by the revenue officers is also appended to the record.
126	On the west wall of the same shrine.	Chōla ..	Tribhuvanachakravartin..... 'who took Madura and the crowned head of the Pāṇḍya.'	 śu. daśami, Wednesday, Hasta.	Do. ..	Damaged in the end. Registers a sale of land to the temple of god Tiruvīdaitṭṭai-Uḍaiyar by Araiyan-Samundi, the wife of Kalingarayar of Panaiyūr, and the daughter of Kurukularayar of Anaṅgur in Panaiyūr-naḍu, a subdivision of Rajaraja-vaṇaṇḍu.
127	On the south wall of the same shrine.	Do. ..	Tribhuvanachakravartin Rajarajadeva ..	21st year, Karkātaka, śu. saptami, Saturday, Śodi.	Do. ..	Registers a sale of land in Jayasi[m]hakulakalanallor, a hamlet of the village, to the temple by the three sons and the wife of Paradayan Damōdara-Bhaṭṭa Agnichittan of Rajarajachōcheri, a hamlet of this village.

128	On the same wall	Do.	Do.	22nd year, [Ma- kara], ba. pañcha- dasi, Sunday, Tiruvonam.	Do.	Registers a grant made for the welfare of the king and [of the village], by the assembly of Rājanarāyaṇa-chaturvedimaṅgalam, on receipt of the <i>kāḍaiyīḍu</i> from Vanadarajar of land, free of taxes, in Jayasi[m]-hakulakalanallor for taking out the god Tiruvīdaittiṭṭai-Uḍaiyar on new-moon days.
129	On the east wall of the <i>mahā-maṇḍapa</i> in front of the same shrine.	Do.	Tribhuvanachakravartin Karikala-Chōḷa- dēva, 'who took Madura and Ilam.'	14th year	Do.	Incomplete. Registers the agreement between the assembly of Rājanarāyaṇa-chaturvedimaṅgalam and the ryots regarding the yield and other rights that each had to share from certain cultivated lands.
130	On the north wall of the same <i>maṇḍapa</i> .	Do.	Tribhuvanachakravartin Kulōttuṅga- Chōḷadēva, 'who took Madura and the crowned head of the Pāṇḍya.'	15th year, Risha- bha, śu. daśami, Wednesday, Hasta.	Do.	Incomplete. Mentions Kalingarāyaṇ of Paṇaiyūr in Vil- vala-kurram, a sub-division of Arumolīdēva-vaṇaṇaḍu.
131	On the same wall	Do.	Parakeśarivarman <i>alias</i> Tribhuvana- chakravartin Rājarājadēva.	1st year, Chittirai	Do.	Begins with the introduction புகழுகியதிருமாடம் etc. Regis- ters the agreement by the <i>śivabrāhmaṇas</i> of the temple to burn a twilight lamp in lieu of the interest on 16 <i>kāṣu</i> received by them from Perunkaḍan, son of Paṇaiyūr- udaiyāṇ Vepkādudēvaṇ, a resident of Uttarāṅguḍi.
132	Do.	Do.	[Rājadhira]jādēva	12th year, Kumbha, śu. trayodaśi, Thursday, Pūṣam.	Do.	Begins with the introduction கடவுக்குத் தபாந்தரும் etc. Ends of lines built in. Registers an agreement by cer- tain persons to burn a perpetual lamp in the temple in lieu of the interest on 80 <i>kāṣu</i> received by them.
133	Do.	Do.	Rājakeśarivarman <i>alias</i> Tribhuvana- chakravartin [Rājadhira]jādēva, 'who took Marudai (Madura).....'	13th year, Makara, ba. daśami, Thurs- day, Viśakha.	Do.	Begins with the same introduction. Ends of lines built in and incomplete. Seems to register a gift to the temple by the wife of the <i>madhyastha</i> of... [chaturvē] dimaṅga- lam, a native of Akkalor.
134	On the east wall (inside) of the Naṭarāja shrine in the same temple.	..	....	..	Do.	Damaged. Beginning built in. Appears to record the alienation of certain lands and houses granted for conduct- ing the worship of the temple.
135	Iluppapattu. —On the north wall of the Nilakanṭheśvara temple.	Vijayanagara	Mahamaṇḍaleśvara Vira Bhupati-Uḍaiyar	Śaka 1830, Sarva- dhari, Ādi 1.	Do.	Registers a <i>sarvaṁaṅga</i> gift by the king, of land, free of taxes, to the <i>sthānikas</i> of the temple of Tiruṇilakanṭham- uḷḷaiya-Nayinar at Tiruppadikkarai in Rājarāja-vaṇaṇaḍu, a sub-division of Virudarājabhayankara-vaṇaṇaḍu situated between the rivers Kāveri and Kollidam, for provid- ing offerings to the images of the gods Tiruṇilakanṭham- udaiya-Nayanaṇ, Paraśuramēśvaram-Uḍaiyar, Viśveś- varam-uḍaiya-Nayanaṇ, etc.
136	On the same wall .. .. .	..	....	..	Grantha	Damaged. Enumerates the ten offerings agreeable to god Śiva.
137	On the north, west and south walls of the same temple	Vijayanagara	Virapratapa Krishnadeva-Maharaya	Śaka 1439, Iśvara, Pūṣya, śu. paurṇamī.	Grantha and Tamil.	Registers the remission of the taxes <i>jōḷi</i> and <i>śulavari</i> in favour of the Śiva and Viṣṇu temples in Śōḷa-maṇḍalam for worship and offerings to the deities and for repairs to the temples.
138	On the south wall of the Paḍikkana- theśvara shrine in the same temple.	..	....	Vibhava, Mārgaḷi 10, Thursday, Tiruvadirai.	Tamil	States that the image of Chandrasekhara-Perumaḷ was taken out and a festival conducted at the instance of the son of Koḷṭṭai Samantadhipati.
139	On the same wall .. .. .	..	....	..	Tamil verse	Verse in praise of a certain Veḷḷāṇ who celebrated the festi- val of the temple.
140	Talaiṇayar. —On the north wall of the Parvatibhāgar shrine in the Kurrampoṇṭṭeśvara temple.	Chōḷa	Tribhuvanachakravartin Kulōttuṅga- Chōḷadēva, 'who was pleased to take Madura and the crowned head of the Pāṇḍya.'	[14]th year, 36th day.	Tamil	Incomplete. States that the wife of Śōḷakulaṇ-Maṅga- ladhirajar constructed the <i>stūpi</i> of this temple and presented money for cloth to the god Parvatibhāgar standing on this 'rock.'
141	On the same wall .. .. .	..	....	..	Do.	States that this (image) is Tiruvudaiyar. This label is engraved by the side of a niche wherein the image is now missing.
142	Do. .. .. .	..	....	..	Do.	States that this (image) is Śōḷakulaṇ-Maṅgaladarasar. This name is engraved above a niche wherein the image is now missing.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
TANJORE DISTRICT—cont.						
MAYAVARAM TALUK—cont.						
143	On the west wall of the same shrine.	Chōla ..	Tribhuvanachakravartin Rajarajadēva ..	20th year, Vriś-chika, ba. ashtami, Sunday, Makha.	Tamil ..	Incomplete. Registers the complaint preferred by a certain person of Irayūr for the non-payment of (the balance of) 2,000 <i>kāsu</i> by the trustees of the temple for a plot of land sold for 12,000 <i>kāsu</i> in the 15th year of the king to the temple of Parvatibhagar at Kulōttuṅgaśōlan-Taninayaka-chaturvedimaṅgalam, an <i>agaram</i> of Tiruk-kalumala-naḍu in Rajadhiraja-valanaḍu.
144	On the same wall	Do. ..	Do. ..	20th year, 282nd day.	Do. ..	Registers the order of the big assembly, looking after the affairs of the village from the month of Dhanus, of Kulōttuṅgaśōlan-Taninayaka-chaturvedimaṅgalam, a <i>dēvadāna</i> village of god Tirochehirambalam-Uḍaiyar, making provision for offerings and worship to the consort of the god Kurrapōda-Perumal set up in the bed-chamber (<i>paḷḷiyarai</i>) by Pillai Villavarāyar in the temple of Uḍaiyar Parvatibhagar.
145	On the south wall of the same shrine.	Do. ..	Do. ..	3rd year	Do. ..	Registers the gift of gold by a certain Mahadeva-Bhaṭṭan for providing offerings during the early morning service to the image of Tirujñānasambandhap-Perumal in the temple of Parvatibhagar.
146	On the same wall	..	Tribhuvanachakravartin Kōṇṇerimai-kōṇḍan.	10th year, 334th day.	Do. ..	Damaged. Seems to register the arrangement made for the recovery of taxes due to the king from the temple on the lands granted to it in the 13th and 35th years (of the previous ruler), which had fallen into arrears from the 4th year of the king, by collecting the arrear amount from other plots belonging to the temple.
147	Do.	Chōla ..	Tribhuvanachakravartin Kulōttuṅga-Chōladēva, 'who took Madura and the crowned head of the Pandya.'	13th year, 280th day.	Do. ..	Records the royal order at the instance of Villavarāyar, to the assembly of Kulōttuṅgaśōlan-Taninayaka-chaturvedimaṅgalam for recovering 78,195 and odd <i>kalam</i> of paddy as tax, which was omitted from being collected. The tax on a <i>vēli</i> of land was 10 <i>kalam</i> .
148	On the east wall of the same shrine.	..	Tribhuvanachakravartin Kōṇṇerimai-kōṇḍan.	7th year, 73rd day.	Do. ..	Records the royal order, at the instance of Brahmendra and Vanadhiraja, framing certain rules for the conduct of the meeting of the assembly of Taninayaka-chaturvedimaṅgalam and the qualifications of its members.
149	On the same wall	Chōla ..	Tribhuvanachakravartin Rajarajadēva ..	3rd year	Do. ..	Records a gift of money for offerings during the midday service to the image of Tirujñānamperra-Pillaiyar in the temple of Parvatibhagar and to feed with this offered food the <i>māhōśvaras</i> who visited the temple. Also records a further gift of money for the god's procession and other expenses on the day of Tiruvādirai (Ādra).
150	Do.	Do. ..	Do. ..	15 + 1st year, Mina, ba. tritiya, Wednesday, Sōdi.	Do. ..	Records the royal order to the big assembly and the assembly of Kulōttuṅgaśōlan-Taninayaka-chaturvedimaṅgalam to engrave on the walls of the temple of Parvatibhagar certain tenancy concessions granted to the residents (<i>nāḷḷavar</i>) of the village on the representation of their grievances.
151	On the right wing-stone leading to the same shrine.	..	....	Pramōdeta Kartti-gai 15, Sōdi.	Do. ..	States that the bathing hall on the 'rock' was the gift of Vikkiramasoḷa-Veḷar.
152	On the south wall of the central shrine in the same temple.	..	....	..	Do. ..	Middle portion and the last line built in. Records a gift of land by purchase by Vedavanamūḍaiyar Karuṇākara-dēvar <i>alias</i> Amarakōṇar for burning two perpetual lamps in the temple.

153	On the same wall .. .. .	..	....	..	Do.	.. Gives the name 'Perumāḷ' [of the image that is now missing in the niche].
154	Do. .. .. .	..	....	..	Do.	.. Gives the name 'Sōlakulaṇṇaṅgaḷaḍaṇṇaṣar' [of the figure that is now missing in the niche].
155	Do. .. .. .	..	....	..	Do.	.. Gives the name 'Sundirap-Pillaiyar' [of the Vighnēśvara image placed in the niche].
156	On the east wall of the <i>mahā-maṇḍapa</i>.	..	....	Saka , Rudhirōḍḡari, Appasi 15, Monday, dasami, Śadaiyam. Śaka 143[9], Śvara, Pushya, Śu. paurnami.	Do.	.. End built in. Records the gift of a garden by Sundaraperumpillai for conducting the midnight service of the god.
157	On the north wall of the same <i>maṇḍapa</i> .	Vijayanagara	Pratāpa Kṛṣṇadēva-Mahārāya	..	Do.	.. Records the grant of certain taxes to a large number of Śiva and Viṣṇu temples whose names are given. Enumerates the king's conquests. (See No. 137 above.)
158	On the south wall of the same <i>maṇḍapa</i>.	..	....	..	Do.	.. States that this <i>maṇḍapa</i> was the gift of Vikkīrama-Veḷar.
159	Poyyakkudi , hamlet of Tirumangalam .—On a slab built into the floor of the Amman shrine in the Śivalōkanāthasvāmin temple.	..	...	Śaka 1536, Aṇanda, Tai 2.	Do.	.. States that the village Maṅguḍi was given as a gift for the merit of Muṭṭu-Kṛṣṇappa-Nayaka for the maintenance of a feeding house at Kāvērīkōṇḍa-samudraṁ.
160	Mannippallam , hamlet of Talaiṇayar .—In the <i>gōpura</i> (right side) of the Ratnapurīśvara temple.	..	....	Śaka 1540, Kālayukti, Tai 10.	Do.	.. States that the <i>mahāmaṇḍapa</i> , <i>gōpura</i> , tank and the flower-garden were the gifts to the god Aḷaḡiya-Tambiraṇar at Mannippallam by Chinṇayi, the <i>aramaṇṇaiyār</i> of Kālik-kuṭṭiyar for the merit of Virāyi.
161	Kadalangudi .—On a beam of the <i>mahā-maṇḍapa</i> in the Varadarāja-Perumāḷ temple.	..	....	Baudri, Karttigai 15.	Do.	.. States that this <i>mahā-maṇḍapa</i> was the gift of Oveḷesa-Nayaka, the agent of Koṇḍama-Nayakkarayan of Sivaram.
162	On a wall of the <i>garbhagriha</i> (inside) of the same temple.	Pāṇḍya ..	Perumāḷ Virā-Pāṇḍyadēva	[6]th year, . . . 7.	Do.	.. Incomplete. Seems to record the provision made for burning a twilight lamp to the god [Ka]ṇṇiruttan-Nayanar.
163	Dharmadanapuram .—On a boundary-stone worshipped as Ayyaṇar.	..	....	..	Do.	.. States that the land (where this stone should have been originally set up) was given for the <i>abhiśhēka</i> of the god at Chidambaram. A <i>śula</i> is engraved on the top of the stone.
COIMBATORE DISTRICT.						
Pollachi Taluk.						
164	Perukalandai .—On the north wall of the Adipurīśvara temple.	Koṅgu-Pāṇḍya.	Jatavarman <i>alias</i> Tribhuvanaśakravartin Śundara-Pāṇḍyadēva.	8th year	Do.	.. Damaged and incomplete. Seems to record the provision made for offerings to the god Adipurāṇṣuram-udaiya-N[ayanar].
165	On the same wall	Do.	Do. do.	Do.	Do.	.. Records the right of watchmanship (<i>pāḍi-kāval</i>) granted to the <i>Ūralvār</i> of Kalandai in Vayaraikka-naḍu by the assembly of [Ka]ṇṇiyar <i>alias</i> Jayaṅḡondaśōḷa-chaturvēdimangalam in Karaivēḷi-naḍu.
166	Do.	Do.	Do. do.	10th year, Vaigai 15.	Do.	.. Damaged in the middle. Seems to record a similar grant of <i>pāḍikāval</i> right by the assembly of Vikkīramaśōḷa-chaturvēdimangalam.
167	On the south wall of the same temple.	Koṅgu-Chōḷa.	Virarajendradeva	15 + 3rd year ..	Do.	.. Incomplete. Seems to record a gift of money to the temple at Kalandai by a merchant of Jayaṅḡondaśōḷapuram in Rājagambhira-vaḷanaḍu.
168	Round the belt of the same temple.	Do.	Vikrama-Chō[ḷa]dēva	30th	Do.	.. Stones misplaced and lost. Seems to record a gift of money for offerings to the god Adipurāṇṣvara at Kalandai in Vayaraikka-naḍu. Along with this is another fragmentary inscription of the same king dated in the 18th year recording a provision made for burning a twilight lamp in the temple by a native of Śōḷa-naḍu.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
COIMBATORE DISTRICT—cont.						
POLLACHI TALUK—cont.						
169	On stray stones built into the base of the same temple.	Koṅgu-Chōla.	Parakēsarivarma <i>n</i> <i>alias</i> Tribhuvana-chakravartin Vikrama-Chōladēva.	3rd year, Piraṭṭaṣi	Tamil	Fragment. Seems to record the gift of a perpetual lamp to the temple of Adittēchchara <i>n</i> -Udaiyār by a lady in memory of her husband Tirumalipādi <i>alias</i> Tyaga-vinōda-Bhaṭṭa.
170	On a pillar set up at the southern entrance of the same temple.	Do.	Vikrama-Chōladēva	10th year	Do.	States that this pillar was the gift of Kōvva <i>n</i> -Dēva <i>n</i> <i>alias</i> Udaiyapa <i>n</i> , a <i>vellāla</i> residing at Kalandai.
171	On another pillar in the same place.	Do.	Do.	7th „	Do.	States that the pillar was the gift of Tōṭṭa <i>n</i> -Ka <i>r</i> uma <i>n</i> i, a reside <i>n</i> t of Kalandai.
172	On a pillar lying in the <i>prākāra</i> of the same temple.	Do.	Do.	12th „	Do.	States that the door-post of the Kudirai-ma <i>n</i> dapa <i>m</i> and this pillar were the gifts of the brother of Sēntitta <i>n</i> , a <i>kaik-kōla</i> residing in Sēla-na <i>du</i> .
173	On the north wall of the Periya-Nayaki shrine in the same temple.	Koṅgu-Pa <i>n</i> dyā (?)	Jatāvarma <i>n</i> <i>alias</i> Tribhuvana-chakravartin Sandara-Pa <i>n</i> dyadēva.	3rd „	Do.	Records the grant of the <i>pāṭikāval</i> right by the assembly of Sundara-pa <i>n</i> dyapura <i>m</i> to the <i>ūr</i> and <i>ūrāla<i>n</i></i> of Kalandai for 20 <i>pa<i>n</i>am</i> , which was assigned for offerings to the god Adipura <i>n</i> ēsuram-Udaiyār.
174	On the left door-jamb of the same shrine.	Do.	Sundara-Pa <i>n</i> dyadēva	13th „	Do.	Records the name Va <i>n</i> a <i>n</i> -Nila <i>y</i> udaiya <i>n</i> of Kalandai in Vaya <i>r</i> ai <i>kka</i> -na <i>du</i> .
175	On the right door-jamb of the same shrine.	..	....	..	Do.	Records that the two door-posts, the two steps (<i>tiruppa<i>ḍi</i></i>) and the door were the gifts of a certain Ka <i>n</i> diya <i>dēva</i> -kō <i>n</i> .
176	On a stone set up in the land called Peruma <i>l</i> ka <i>du</i> to the east of the same village.	..	....	Vyaya, Aṇṇaṣi 5 ..	Do.	States that this <i>kō<i>ḍu</i></i> (dry-land) was presented to the god Varadaraja-Peruma <i>l</i> in the time of Kōppa <i>n</i> a-Ma <i>n</i> ṇa <i>ḍi</i> -ya <i>r</i> .
177	On a stone set up in the land belonging to the Va <i>n</i> ḍiya <i>p</i> pa <i>n</i> temple to the west of the same village.	..	....	..	Do.	States that this <i>kollu</i> land was the gift of Kōppa <i>n</i> a-Ma <i>n</i> ṇa <i>ḍi</i> ya <i>r</i> made in the time of A <i>l</i> a <i>g</i> a <i>d</i> ri-Na <i>y</i> aka.
PALLARAM TALUK.						
178	Senjeri.—On the west wall of the Subrahmanya temple.	..	....	Kali 4934, Śaka 1755, Vijaya, A <i>ṇ</i> ṇi 19, Monday, tritya, Revati.	Do.	States that the Vighnēśvara-ma <i>n</i> dapa, Iśvara-ma <i>n</i> dapa, Amma <i>n</i> -ma <i>n</i> dapa and the Ugra <i>n</i> a-ma <i>n</i> dapa were constructed of stone and completed by the year Jaya, Kārttigai 1, by Pa <i>l</i> anik-kavun <i>ḍ</i> a <i>n</i> , a devotee of the god at Mandiragiri in the regime of Siva <i>v</i> asa <i>r</i> aya <i>r</i> under the (East India) Company.
179	On the same wall .. .. .	..	....	Jaya, Tai 18 ..	Do.	States that the door-way of the Dakṣina <i>m</i> ūrtti-ma <i>n</i> ḍapa was the gift of a certain Ku <i>m</i> ara-Gaun <i>ḍ</i> a <i>n</i> .
180	On the north wall of Hi <i>ḍ</i> imba shrine in the same temple.	..	...	Subhānu, Tai 7 ..	Do.	States that a certain Ku <i>m</i> ara <i>s</i> ami-Gaun <i>ḍ</i> a <i>r</i> repaired the three temples of Ka <i>n</i> ṇi, Iḍamba <i>n</i> and Ku <i>l</i> andai-ku <i>m</i> ara <i>r</i> (Subrahmanya).
181	On the rock near the <i>su<i>n</i>ai</i> (spring) in the same temple.	..	....	Kali 4964 (wrong), Akṣhaya, Kārttigai 26, śu. chaturda <i>śi</i> , Monday.	Do.	States that the steps leading to the <i>su<i>n</i>ai</i> from which sacred water for the bath of the god Mandiragiri-Ve <i>l</i> a <i>y</i> u <i>n</i> da <i>s</i> vami was taken, were repaired by Mu <i>ḍ</i> alipa <i>l</i> aia <i>y</i> a Ma <i>t</i> ta-Gaun <i>ḍ</i> a <i>n</i> of Ka <i>r</i> ā <i>l</i> a-va <i>n</i> sa and Te <i>n</i> ka <i>r</i> ai-na <i>ḍ</i> o Periya-kulattai- <i>gō</i> tra.
182	On the rock half-way over the hill containing the Subrahmanya temple.	..	....	Śaka 1782, Kali 4964 (wrong), Akṣhaya, Tai 6, paur <i>n</i> ami, Sunday, Pa <i>s</i> am.	Do.	States that the steps (on the hill) leading to the temple of Mandiragiri-Ve <i>l</i> a <i>y</i> u <i>n</i> da <i>s</i> vami were repaired by a certain Ve <i>l</i> appa-Gaun <i>ḍ</i> a <i>n</i> of Ka <i>r</i> ā <i>l</i> a-va <i>n</i> sa.

183.	In the <i>Gauṇḍa-maṭha</i> below the hill.	..	....	Saka 1756, Kali 4935, Jaya, Karttigai 8, Friday, pañ-chami, Pūṣam.	Do.	..	States that the <i>Kalyāṇa-maṇḍapa</i> wherein the <i>adhishṭhaka</i> and worship of the god <i>Vēlayuḍasvami</i> were conducted on important days at the expense of Government from the time of Tipu down to that of the East India Company, was built of stone by all the <i>Gauṇḍas</i> of the <i>Karāḷa-varṇa</i> .	
POLLACHI TALUK.								
184	Samattur. —On the north, west and south walls of the <i>Chōḷa</i> -vara temple.	Koṅgu-Chōḷa.	Tribhuvanachakravartin <i>Chōḷa</i> -deva.	Vi[krama]-	24th year	Do.	..	Stones misplaced and lost. Records a grant of land for the maintenance of the pipers (doing service in the temple). Also records the provision made for offerings to the god <i>Ellamvallaśōḷisvaram-Udaiyar</i> .
185	Pollachchi. —On the south wall of the <i>Subrahmaṇya</i> temple.	Cochin	Nayanār Perumpadappukkōyil		6th year, Āḍi ..	Do.	..	Records an agreement by the <i>śivabrāhmaṇa</i> <i>Vikkirama-śōḷa-Bhaṭṭa</i> to feed five <i>māhēśvaras</i> with the 90 <i>Irāṣipāḷaiyam-pullī-panam</i> received by him from a <i>kaikkōla</i> residing in the <i>tirumadavēlḷagam</i> of the temple of the god <i>Tiruvagattisuram-Udaiyar</i> at <i>Pollachchi</i> alias <i>Muḍittalaikondaśōḷanallūr</i> in <i>Kavadikkā-naḍu</i> .
UDUMALPET TALUK.								
186	Trimurti Hills. —On the rock in front of the 'Trimurti image'	..	....		Paridāpi, Karttigai	Do.	..	Records the settlement arrived at in the time of the (local) chief <i>Eḍḍulappa-Nayaka</i> to collect from the family of the ruling chief of <i>Amaṇṣamudram</i> , a marriage tax of 4 <i>per</i> , for the god <i>Amaṇṣurasvami</i> and the stipulation made against the alienation of land as dowry on marriage occasions.
187	On a stone in the ruined temple in the field called <i>Tombarmalai</i> .		...		<i>Virodhikrit</i> , Maṣi 26, Monday, dvadaśi, Pūṣam.	Do.	..	States that (the image of) <i>Tombarmalai</i> , the family god of the <i>Sāliya</i> was the gift of <i>Andiyammaṇ</i> , wife of <i>Eḍḍulappa-Nayaka</i> , mentioned above.
BHAVANI TALUK.								
188	Kaveripuram —On the north wall of the <i>Jalakantṭhēśvara</i> temple.	Koṅgu-Pandya.	<i>Jatavarman</i> Tribhuvanachakravartin <i>Vira-Pandya</i> deva.		12th year	Do.	..	Built in in the middle. Seems to register a gift of land to the god <i>Tirunattisuram-Udaiyar</i> .
189	On the same wall	Do.	Do. do.		18th	Do.	..	Beginning and end built in. Seems to register a gift of land as <i>dēvadāna</i> to the god <i>Tirunattisura</i> at <i>Tuvalai</i> in <i>Vañji-naḍu</i> .
190	Do. .. .. .	..	....		..	Do.	..	Beginning built in. Seems to register the grant of the village <i>Paḷaipādi</i> as <i>dēvadāna</i> to the god <i>Tirunattisuram-Udaiyar</i> .
191	Do.	Koṅgu-Chōḷa.	<i>Parakeśarivarman</i> Tribhuvanachakra-vartin <i>Vikrama-Chōḷa</i> deva		..	Do.	..	Records the grant of the village <i>Talaipāḍi</i> as <i>dēvadāna</i> to the temple of <i>Tirunattisuram-Udaiyar</i> .
192	On the south wall of the same temple.	Do.	<i>Parakeśarivarman</i>		2nd year	Do.	..	Incomplete and ends of lines lost. Records the provision made by the <i>Vaḷañjiyars</i> of <i>Tuvalai</i> for the maintenance of the drummer <i>Arayanarayan</i> and his children for service during the <i>śrīḍali</i> ceremony in the temple of <i>Nāṭtisuram</i> built by <i>Kannaradeva-Mayilāṭṭi</i> .
193	On the same wall	Do.	Do.		[Lost]	Do.	..	Fragmentary. Seems to record some provision made for (worship in) the temple by the <i>nāṭṭar</i> of <i>Vañji-naḍu</i> .
194	On the west and south walls of the same temple.	Do.	<i>Kulōttunga-Chōḷa</i> deva		1 st year	Do.	..	Fragment. Seems to record the building of the temple in stone by a native of <i>Kallaippaḷi Taruvanalampoḷil</i> alias <i>Sōramāṇ-chakravartiyai-naḍaikonda-naḍu</i> .
195	On a stone set up in front of the <i>Veṅkaṭēśvara</i> temple in the fort.	Koṅgu-Pandya?	<i>Jatavarman</i> alias [Tribhuvanachakra]var-tin <i>Su[ndara-Pandya</i> deva].		22nd	Do.	..	Highly damaged. Seems to record the grant of taxes to be paid to the god on certain specified commodities.

C.—Stone inscriptions copied in 1927—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
GUNTUR DISTRICT.						
PALNAD TALUK.						
196	Nagarjunikonda (near Pullareddigudem).—On five pieces of a pillar excavated on the east side of the mound called the 'Ubagutta'	Ikhāku ..	Maḍhariputa Siri Vira-Parisadata ..	[Lost]	Prakrit and Brahmi.	Portions lost. Seems to record the gift of this pillar of the <i>Mahāchaitya</i> enshrining the relics of Samasambuddha, by the sister of the king's father Vasīthiputa Siri Chāntamūla, who was the wife of (the latter's) Saṇapati, the <i>Mahātalavara</i> Vasīthiputa Kandasiri of the Pōkiya clan. Chātāmūla is said to have performed the horse-sacrifice and made a number of gifts.
197	On three pieces of another pillar excavated on the same side.	Do. ..	Do. ..	6th year, 10th day.	Do.	Records the gift of this pillar by the same princess, whose name is given here as Chāntisiri. She is referred to as the mother of Khandasāgarāṇaka. Portions lost. Records the gift of this pillar by the same princess.
198	On three pieces of a third pillar excavated on the same side.	Do. ..	Do.	Do.	Do.	Portions lost. Records the gift of this pillar by the same princess.
199	On a broken pillar set up on the south side of the same mound.	Do. ..	....	..	Do.	Fragmentary. Mentions the sister of Chātāmūla.
200	On a second pillar excavated on the same side.	Do. ..	Siri Vira-Parisadata	6th year, 6th month, and 10th day.	Do.	Records the presentation of this pillar to the <i>Mahāchaitya</i> by Aḍavi-Chātisiri, the king's sister and daughter of Chātāmūla, who was married to the <i>Mahātalavara</i> Khanda-Visakhanaka of the Dhataka clan. He is also called the <i>Mahāsēnāpati</i> and <i>Mahādāṇḍanāyaka</i> of the king.
201	On a third pillar excavated on the same side.	Do. ..	Do.	Do.	Do.	Records the gift of this pillar to the same <i>chaitya</i> by princess Chāntisirinika the sister of Chātāmūla and the aunt of the king, who was married to the Commander the <i>Mahātalavara</i> Kandasiri and was the mother of the <i>Mahātala-vari</i> Kha naka.
202	On a fourth pillar on the same side.	Do. ..	Do.	Do.	Do.	Records the gift of this stone pillar by Chula-Chātisirinika the young princess (?) of the Kulahaka family who was the wife of the <i>Mahātalavara</i> Khanda-chaliki Kammanaka of the Hiraṇṇaka dynasty.
203	On a fifth pillar on the same side.	Do. ..	Do.	Do.	Do.	Records the gift of this stone pillar by queen Rajudhara-Bhaṭarika who hailed from Ujjain (<i>Ujainā</i>) and the presentation of 300 coins (<i>dināri-māsaka</i> ?) by Chāntisirinika of the Pōkiyas, on the occasion of the consecration of the <i>Mahāchaitya</i> belonging to the <i>Mahāvihāra</i> .
204	On two pieces of a broken pillar excavated on the west side of the same mound.	Do. ..	Do.	Do.	Do.	Gift of this pillar by the king's aunt Chāntisiri, the uterine sister of king Chāntāmūla and the wife of Kandasiri of the Pōkiya community, and who was the mother of the <i>Mahātala-vari</i> Khandasāgarāṇaka. States that this new work of the <i>Mahāchaitya</i> and this new pillar were both consecrated by the priest Chādanta Ananda of the fraternity of Nandighama. Mentions (the village) Pāṇṇagāma.
205	On two pieces of another pillar excavated on the same side.	Do. ..	Do.	Do.	Do.	Records the gift of this pillar of the <i>Mahāchaitya</i> by Bapisirinikā, the queen of Parisadata, and the daughter of his paternal aunt Hammasirinika, for the merit of herself and of her mother. Mentions its consecration along with the <i>chaitya</i> by the same teacher.
206	On a third pillar excavated on the same side.	Do. ..	Do.	Do.	Do.	Records the gift of this pillar by Chhātisiri the king's paternal aunt and the wife of Kandasiri of the Pōkiyas, mentioned in No. 196 above.
207	On a fourth pillar on the same side.	Do. ..	Do.	Do.	Do.	Records the dedication of this pillar by queen Chhātisiri (Bapisiri?), the daughter of the king's paternal aunt Hammasiri mentioned in No. 205 above.

208.	On a fifth pillar on the same side...	Do.	Do.	..	..	..	Do.	Do.	Records the gift of this pillar by the wife (name not given) of the <i>Mahātālavara</i> Mahākandasiri of the Pakiyas, who was the mother of Vinhusiri.
209	On a broken pillar excavated on the north side of the same mound.	Do.	....	..	..	..	Do.	Do.	Latter portion lost. Evidently records the gift of this pillar by the sister of king Chāntamūla who was the wife of the <i>Mahātālavara</i> Kandasiri.
210	On a fragment of a pillar found on the same side.	..	....	..	..	..	Do.	Do.	Only a small portion of the inscription is preserved.
211	On another pillar excavated on the same side.	Ikhaku	..	Siri Vira-Purisadata	..	..	..	Do.	Gift of this pillar by Chantīsiri, sister of the king's father (Chantamūla and the wife of Kandasiri, who is referred to as the mother of Khandasāgarāmapaka.
212	On the floor of the apsidal <i>chaitya</i> excavated to the east of the same mound.	Do.	..	Do.	..	..	..	Do.	Slightly damaged. Records the consecration of the stone <i>maṇḍapa</i> by the same princess for the long life of her nephew the king, and for her own merit and for the welfare of all living beings.
213	On a pillar excavated in the mound called the Itikarallabōḍu (brick mound).	Do.	..	Siri [Bahubala] Chātāmūla	..	..	..	Do.	Records that this Devī-vihāra was the gift of the Bhaṭṭidevi (queen) of Purisadata, the son of Chātāmūla.
214	On the pavement of the floor of the apsidal <i>chaitya</i> on the mound called Nallarallabōḍu.	Do.	..	Maḍhariputa	..	..	..	Do.	Records the construction of a number of <i>chaityas</i> , <i>viḥāras</i> and stone <i>maṇḍapas</i> and the digging of wells on the hill by various persons who were related to one another. Seems to state that this hill (<i>Siripavata</i>) was sacred to pilgrims from Kāśmīra, Gandhāra, China, Avaranta, Vāṅga, Vanavasi, Pambapapīdīpa, etc. Mentions among other places Kaṇṭhakaśaila.
215	On the margin of three pieces of an ornamental frieze excavated in the mound called Paṇḍubōḍu.	..	....	..	..	..	..	Do.	Fragmentary and damaged. Seems to record the (joint) gift (<i>dāyadharmā</i>) of this frieze (to this <i>chaitya</i>) by a few persons.
216	On a slab set up by the side of the road between Koppānūr and Nagulavaram .	..	..	Mahamaṇḍalēśvara	..	..	..	Telugu	Damaged.
KISTNA DISTRICT.									
NANDIGAMA TALUK.									
217	Ramireddipalle .—On the margin of two pieces of a broken frieze excavated from the mound.	..	....	..	..	..	..	Prakrit in Brāhmī.	Much damaged. Seems to record the construction of a <i>Mahā-chaitya</i> by a native of Dakṣapapātha. Mentions Khandavi[na]śa of the Mūgiyas.
218	On the base of a pillar bearing the sculpture of a standing figure of Buddha kept in the same mound.	..	....	..	..	..	..	Sanskrit in Chalukyan characters (8th cent).	States that this image of the Lord (Buddha) was set up and consecrated by the <i>Śrāmaṇaka</i> Rahuja, the disciple of Āchārya- <i>[Ma]dēva</i> , who was again the disciple of Āchārya Maṅgalyāyana.
ELLORE TALUK.									
219	Pedavegi .—On a marble pillar unearthed from a private land.	..	....	..	..	..	..	Prakrit in Brāhmī.	Fragmentary. Mentions Kaṇṭhakaśaila (also referred to in No. 214 above), Aparāśala and [Pē*]dāvēṅga.
TANJORE DISTRICT.									
KUMBARAKONAM TALUK.									
220	Melaiyūr .—On a slab set up before the Chandramaulīśvara temple.	..	....	..	..	..	..	Tamil	Fragment. Seems to record a gift of paddy (to the temple).
221	Tirunilakkudi .—On a pillar of the <i>mahā-maṇḍapa</i> in the Manōjñānāthēśvara temple.	..	....	..	..	..	..	Do.	Records an order against constructing corn-bins (<i>neykūḍu</i>) within the temple.
222	On the north wall of the same <i>maṇḍapa</i>.	..	....	..	..	..	..	Sanskrit in Grantha.	Verses in praise of the place Manōjñāsthana and the tank at Madhyarjuna. Gives also the names of the places included in the ' <i>Saptasthānam</i> '.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
TANJORE DISTRICT—cont. KUMBakonam Taluk—cont.						
223	Tirumangalakudi. —On the north wall of the <i>mahā-maṇḍapa</i> in the Prāṇanathēśvara temple.	Vijayanagara	Virapratāpa Krishṇadēśvarāya-Maharāya	Śaka 1439, Īśvara, Pushya, śu. paurṇamī.	Tamil	.. Built in at the end. Records remission of certain taxes to certain Śiva and Viṣṇu temples, enumerated.
224	On the same wall	..	Tribhuvanachakravartin Kōṭṭerimai-kōṇḍan.	..	Do.	.. Refers to the revenue survey made in the 18th year of Kulōttuṅga-Chōlādēva, 'who exempted tolls' and records the fresh levy of taxes at the instance of Villavarāyan making them over from the 20th year of the king to the temple of Purānaviṭṭakar at Maṅgalakudi, a hamlet of Vēṇabarrūr <i>alias</i> Ediribōlōach-chaturvēdimāṅgalam in Virudarājabbayāṅkara-vaḷavāḍu.
225	On the south wall of the <i>mahā-maṇḍapa</i> in the same temple.	Chōla	.. Tribhuvanachakravartin Rajarājadēva ..	24th year, .. . tritiya, Friday, Rēvatī.	Do.	.. Middle and end built in. Refers to a famine in the 23rd year of the king and records the misappropriation of the temple property by Andarāṇḍan and others for which reparation was demanded by the judges and other residents of the village.
226	On the north wall of the verandah round the central shrine in the same temple.	Pallava	.. Sakalabhuvanachakravartin Avani-ālap-piṇḍan Kōpperuṭṭiṅgādēva.	2[5]th year, .. . tritiya, Friday, Rēvatī.	Do.	.. Records gift of land after purchase by Arayan Udaiyañ-joydan <i>alias</i> Tondaiman of Perumaṅgalam in Arkāṭṭuk-kurram, a division of Pandikulāsani-vaḷavāḍu, to the god Aḷappiṇḍiśvaram-Udaiyar which he set up in the Nāyakar-tirumaṇḍapa in the first <i>prākāra</i> of the temple of Purānaviṭṭakar.
227	On a pillar near the Dakṣiṇāmūrti image in the same temple.	..	....	..	Do.	.. The inscription is engraved above a standing figure about 2½ spans in height with arms folded against the chest in a worshipping posture. His name is given as 'Mullaik-kudaiyan Tyāgapperumal' <i>alias</i> Vāṇavaṇ Pallavaraiyan.
228	Above a standing figure in the 2nd <i>gōpura</i> of the same temple.	..	....	..	Do.	.. Gives the name of the figure as Varagunapperumal.
229	Suryanarkoyil. —On the south wall of the central shrine in the Sūryanarayanaśvamin temple.	Chōla	.. Rajakesarivarman <i>alias</i> Tribhuvanachakra-vartin Kulōttuṅga-Chōlādēva.	44th year	Do.	.. Beginning lost. Has a portion of the introduction commencing with the words <i>புத்தேயம்</i> etc. Records the royal order granting the accountantship (<i>kaṇakkukkāṇi</i> , <i>kāvidikkāṇi</i>) of the village Daṇmadāṇavinōda-chaturvēdimāṅgalam and of the temple of Kulōttuṅgaśōla-Mattan-ḍalaiyādēva and the <i>dēvadāna</i> villages of this god, to certain persons who bid in the royal auction (<i>Kulōttuṅga-śōlap-peruvilai</i>).
230	On the north wall of the same shrine.	Vijayanagara	Krishṇadēva-Maharāya	Śaka 1[4]42, Vikrama, Karkāṭaka, śu. daśami, Wednesday, Rōhiṇī.	Do.	.. Records a grant of land made tax-free in the presence of the gods Aḷandurai-udaiya-Nāyanar and Anbil-Udaiyar to the temple of Sūryadēva-Nāyanar, as the gift of Krishṇadēva-Maharāya, by the son of Mallappa-Nāyaka, the <i>vāsai</i> of the king.
231	On the north wall of the <i>mahā-maṇḍapa</i> in the same temple.	Chōla	.. Rajakesarivarman	48th year, 245th day.	Do.	.. Ends of lines built in. Begins with the introduction <i>புத்தேயம் விசை</i> etc. Records the royal order granting the accountantship of certain <i>dēvadāna</i> villages and temples including that of Sūryadēva to two private individuals.
232	On the east wall of the Kailāsa-nāthasvamin temple.	..	....	22nd year	Do.	.. Built in at the beginning. Seems to record a gift of land by purchase to the temple.
233	Tirumandurai. —On the north, west and south walls of the central shrine in the Akṣayanāthēśvara temple.	Chōla	.. Parakesarivarman <i>alias</i> Tribhuvana-chakravartin Rajarājadēva.	16th year, 262nd day.	Do.	.. Incomplete and beginning built in. Seems to register a remission of taxes on a plot of land granted to the temple for rearing a flower-garden. The <i>uṭvari</i> for the remission is also appended to the record.

234	On the south wall of the same shrine.	Chōla	..	Tribhuvanaachakravartin Rajarajadeva	1[5]th year, Mithuna, śu. akadaśi, Monday, Śōdi.	Tamil	..	Fragment. Seems to record the migration of the residents from the street Vanavanayaka-perunderuvu being unable to pay the heavy taxes, and their subsequent re-settlement in it.
235	Ammangudi. —On the south wall of the central shrine in the Kailasanatha temple.	Do.	..	Rajarajadeva (I)	Lost	Do.	..	Fragment. Records a gift of 30 <i>kāṣu</i> for burning a perpetual lamp in the temple.
236	On stray stones built round the same shrine.	Do.	..	Rajendra-Chōladeva (I)	5th year	Do.	..	Commences with the introduction <i>திருமங்கலம்</i> etc. Stones lost and a few misplaced. Seems to record a gift of land free of taxes to the god Rajarajēśvaram-udaiya-Mahadeva. Provision was also made for burning a perpetual lamp in the temple.
237	On three pillars lying outside the same temple.	..	....	....	..	Do.	..	Beginning lost. Records a gift of land for feeding the <i>śivayōgis</i> and for a flower-garden to the temple of Rajarajēśvaram-udaiya-Mahadeva. Also records the provision made for feeding the <i>māhēśvaras</i> during the nine days of the festival in the month of Chittirai.
238	On a stone-mortar kept in the Lak-narayana-Perumal temple.	Chōla	..	Rajakēsarivarman	9th year	Do.	..	Damaged. Seems to record the provision made for offerings, worship and twilight lamps to the god Rāmadēvap-Perumal.
239	Elandurai. —On the stone-beam at the entrance into the Sundarēśvara temple.	Tanjore Nayaka.		Achyutappa-Nayaka	Śaka 1493, Prajapati, Mēsha, śu. dvādaśi.	Grantha and Tamil.		Records the grant by the king, of the village Mudal-kettalai to the temple of Madhyarjunēśvara for the car-festival of the goddess Perunila-māmulai-Ammal, conducted in the asterism Pāram in the month of Āṇi.
240	On a stone built into the ceiling of the Mariyamman temple.	Vijayanagara		Mahamaṇḍalēśvara Uḍaiyar	Śaka 1339, Hevilambi, Kanni, śu. [tri]tiya, Viśakha.	Do.		Stops with the date.
241	Kottaiyur. —On the base of the south wall of the <i>maṇḍapa</i> in front of the central shrine in the Kōṭiśvara temple.	Chōla	..	Rajakēsarivarman <i>alias</i> Tribhuvana-chakravartin Rajadhirajadeva.	3rd year, Rishabha, śu. pañchami, Saturday, Pōṣam.	Tamil	..	Registers a gift of 270 <i>kāṣu</i> by Arumolīnāgai, wife of Ariyan Porchōman of Er <i>alias</i> Kulōttuṅgaśōla-savanna-maṅgaḷam for providing offerings to the image of Śrīlayiṅgam-puraṇadevar (Liṅgapuraṇadeva), which she had set up in the temple of Tirukkoṭiśvaram-Uḍaiyar at Kōttaiyur, a <i>brahmadēśam</i> of Inṅambar-naḍu, a sub-division of Vikkīramaśōla-valaṇaḍu.
242	On the north wall of the same <i>maṇḍapa</i> .	Do.	..	Tribhuvanaachakravartin Tribhuvana-viradēva, 'who, having taken Madura, Ilam, Karuvūr and the crowned head of the Pandyas, was pleased to perform the anointment of heroes and the anointment of victors'.	32nd year	Do.	..	Records a gift of a brass lamp-stand by a few private individuals.
243	On the same wall	Do.	..	Tribhuvanaachakravartin Kulōttuṅga-Chōladeva, 'who was pleased to take Madura, Karuvūr, Ilam and the crowned head of the Pandyas'.	27th "	Do.	..	Records the gift of a few vessels and platters made to the temple by Uḍaiyañjeydal, wife of Poṅṇappuḍaiyan Abhaiyampukkan.
244	On two slabs built into the base of the outer <i>gōpura</i> .	Do.	..	Tribhuvanaachakravartin [Tribh]uvana-viradēva, 'who took Madura,....the crowned head of the Pandyas,....the anointment of victors'.	36th "	Do.	..	Fragmentary. Appears to relate to a gift of land for a flower-garden to the temple by Mummēlirundān Nayakaṅ of Pugalur.
245	Bapurajapuram. —On a slab lying in the <i>prākāra</i> of the Śiva temple.	Tanjore Nayaka.		Śevvappa-Nayaka	..	Do.	..	Damaged at the end. Relates to some gifts of land made by Kaṭattinātha-Mudaliyar in Maḷavarāyanallur on behalf of Śevvappa-Nayaka.
246	On a slab built into the paving of the <i>maṇḍapa</i> in the same temple.	..	....	..	Śaka 1667, Kali 4846, Krōdhana, 30.	Do.	..	Damaged at the end. Appears to record a gift of land made by the <i>mahājanas</i> of Bāpurajapuram for conducting the midday service of god Maḷuvēndiśvarar.
247	Karuppur. —On the south wall of the central shrine in the Agastyeśvara temple.	Chōla	..	Tribhuvanaachakravartin Rajarajadeva	15th year	Do.	..	Gives some details of the lands belonging to the god Tiruvagattēśvaram-Uḍaiyar at Karuppur in Inṅambar-naḍu, a sub-division of Vikkīramaśōla-valaṇaḍu.
248	On the same wall	..	....	..	..	Do.	..	Damaged. Refers to certain exchange of land made with Rajōndraśōlanar <i>alias</i> Kalibgettaraiyar and to some gift of land made by Tiruchohirambalam-Uḍaiyar of Karuppur and others.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TANJORE DISTRICT—cont.					
	KUMBakonam Taluk—cont.					
249	On the same wall .. .. .	..	....	..	Tamil	Refers to the gift of land, by exchange, given by Vikramaśaṅkavarayar of Karuppūr to the shrine of Tiruvakambam-Udaiyar and goddess Nachchiyar which he had consecrated in the <i>tirumūlīgai</i> of the temple and mentions also gifts of land made by others to the gods Vanavanāyakapperumāl and Tirunattaperumāl.
250	Do. .. .. .	..	....	..	Do.	Gives the details of several bits of land belonging to the temple.
251	On the west wall of the same shrine	..	....	..	Do.	Registers gift by the <i>āravar</i> of 220 <i>kūḷi</i> of land in Devakulam and the income from fishing in Araṅgūlam and Kōnikūlam tanks to the god Tiruvagattisvaram-Udaiyar at Karuppūr.
252	On the north wall of the same shrine.	..	....	..	Do.	Registers several gifts of land made by the mother of Virasōla Movendavelar, Rajendrasōlanār alias Kalin-gattaraiyar. Rajarajadevan Naraśiṅgavanmar, etc., to the temple. Another temple of siva named Ediriśōlavarām-Udaiyar is also mentioned.
253	On the same wall .. .. .	..	....	..	Do.	Enumerates the bits of land which had been given to the temple by several persons.
254	Palaiyaru.—On a pillar in the <i>maṇḍapa</i> of the ruined Śiva temple.	..	....	Śaka 1375, Śri-mukha, Chittirai.	Do.	States that the big <i>maṇḍapa</i> and the <i>sōpāna</i> were constructed by Vanadarayanāyan-Nāraśiṅgadevan of Poruvaṇūr.
255	On another pillar in the same <i>maṇḍapa</i>.	..	....	..	Do.	States that the pillar was the gift of Nāraśiṅgadevar.
256	Darasuram.—On a pillar in the <i>maṇḍapa</i> on the south side of the Airavātēvara temple.	..	....	..	Do.	Gives the name of the <i>maṇḍapa</i> as 'Rajagambhiran-maṇḍapam.'
257	Pattisvaram.—On the inner wall of the second <i>gōpura</i> in the Paṭṭisvarasvāmin temple.	Tanjore Nāyaka.	....	Bhava, Āpi 21 ..	Do.	Registers an agreement between the <i>paṭṭunūkkāvar</i> and the <i>śettia</i> settling the question of precedence in the matter of receiving betel and nut on marriage occasions, and stipulating that a cloth, some betel leaves and nuts were to be given to the temple of the goddess.
258	On the same wall .. .. .	..	....	..	Sanskrit in Grantha.	Damaged. Appears to record the repairs made to the temple.
259	Do. .. .. .	..	....	Śaka 1514 (Bhagyaśāya,) Kharu, Kumbha, 8u. daśami, [Friday].	Do.	States that Venkaṭa-Dikshita, son of Kōneri-Bhaṭṭa of Vasiṣṭha-gōtra provided for the evening service in the temple of god Paṭṭisvara.
260	Do. .. .. .	..	....	..	Do.	Two verses in praise of the sacred places, Vṛiddbachala, Kamalālaya (Tiruvārūr), Sitavana (Tiruvēṇḱaḍu), Ohṭayavana (Tiruchchaykkāḍu), Mandara, Kailasa, Prajāyarnava (Mannārgudi?), and Paṭṭisvara.
261	On the base of the <i>śrībali</i> stone in the outer <i>prākāra</i> of the same temple.	..	....	..	Tamil	Fragmentary. Gives the details of some lands and mentions Tirujānasambandhan-maṭham, Tirunāvukaraśu-maṭham and Tirumūḷadevan-tirumaṭham.
262	On the inner wall of the <i>gōpura</i> at the second entrance of Tiruchchattimurram temple.	Vijayanagara.	Pranṭharaya-Maharaya ..	..	Do.	Very much obliterated. Mentions the temple of Tiruchchattimurram-Udaiyar in Tirunāraiūr-naḍu, a sub-division of Kulōttuṅgaśōla-vaṇaḍu.
263	On the base of the same <i>gōpura</i> ..	..	....	..	Do.	Records that this entrance was erected by Mahāmaṇḍa-lēvara Gōppayadeva-Mahārāja.

264	On the east wall of the <i>maṇḍapa</i> in front of the central shrine in the same temple.	Vijayanagara.	Virapratapa Dēvarāya-Maharāya	Śaka 1372, Praja-pati, Karkatāka, śu. paurṇimāi, Tuesday, Tiruvōnam, Lunar eclipse.	Do.	..	Registers a gift by Mahāmaṇḍalesvara Tirumalaiyadēva-Maharāja, of the village Ellūr in Tirunārai-yūr-paṇṇ for the expenses of worship, offerings etc. to the god Tiruchchattivāṇa-Perumāl at Tiruchattimurram.
265	On the same wall	Chōla ..	Tribhuvanachakravartin Kulōttuṅga-Chōlādēva.	2nd year, 102nd day.	Do.	..	Damaged. Seems to register a gift of money for burning a perpetual lamp in the temple.
266	Do.	Do. ..	Rajakēsari-varman <i>alias</i> Rajadhirajādēva	5th year, 88th day.	Do.	..	Begins with the introduction உதகூத்த etc. Built in at the end. Registers a gift of land to the temple of Tiruchchattimurram-Uḍaiyār at Rajarājapuram, a village in Tirunārai-yūr-naḍu, a sub-division of Kulōttuṅgaśōla-vaḷanaḍu.
267	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōlādēva, 'who was pleased to take Madura, Ilam, Karuvūr, and the crowned head of the Pāṇḍya'.	29th year ..	Do.	..	Contains rules in regard to the levying of taxes on the <i>dēva-dāna</i> lands belonging to the Tiruchchattimurram temple.
268	On a pillar in the same <i>maṇḍapa</i> ..	..	....	..	Do.	..	Mentions the name Uḍaiyapillai-Āṇḍar of Iluppaiyūr.
269	On another pillar in the same <i>maṇḍapa</i>.	..	....	..	Do.	..	States that Umbanayaka-Pichoban was the servant of those who wear the sacred ashes.
270	On the south wall of the outer <i>prākāra</i> of the same temple.	Chōla ..	Tribhuvanachakravartin Rajadhirajādēva.	 śu. shash-thi, Saturday, Svati.	Do.	..	Records gift of sheep and five lamp-stands by Vēdavanam-Uḍaiyār Karunakara-dēvan <i>alias</i> Amarakōṇ of Pālaiyār in Pālaiyār-naḍu, a sub-division of Jayanḍaśōla-maṇḍalam for burning perpetual lamps in the presence of god Tiruchchattimurram-Uḍaiyār.
271	Ramanathankoyil near Pattisvaram.—On the base of the north, west and south walls of the central shrine in the Śiva temple.	Do. ..	Parakēsari-varman <i>alias</i> Rajendra-Chōlādēva.	7th year ..	Do.	..	Begins with the introduction திருத்தெய்வம் etc. Registers a gift of land for providing worship and offerings to the god Mahadēva in the temple of Iāṇḍavanmadēviśvaram which was built as a <i>pālaiyapaḍai</i> at Pālaiyār <i>alias</i> Muḍikōṇḍaśōla-puram in Tirunārai-yūr-naḍu, a sub-division of Kshatriyaśikhamaṇi-vaḷanaḍu.
272	Sivapuram.—On the north wall of the <i>maṇḍapa</i> in front of the central shrine in the Śiva temple.	Do. ..	Tribhuvanachakravartin Vikrama-Chōlādēva.	4th	Do.	..	Incomplete. Registers a gift of land by purchase by Kottan Rajendrasōlan <i>alias</i> Aṅgāiyan of Sīrāmūr to Sīrūtōṇḍar for maintaining a <i>maṭhi</i> called Kulōttuṅgaśōla <i>ṇ maḍam</i> at Sivapuram, and for feeding the <i>māhāśvaras</i> therein (<i>vide</i> No. 277 below).
273	On the south wall of the same <i>maṇḍapa</i> .	Do. ..	Parakēsari-varman Tribhuvanachakravartin Vikrama-Chōlādēva.	3rd	Do.	..	Bottom built in. Registers an order giving to Isakkan Aḷkkaṇḍan <i>alias</i> Kidarāṅḍaśōla-Pallavaraiyan, a <i>vellāla</i> of Alattūr, a village in Āvūr-kurram, a sub-division of Nittavinōda-vaḷanaḍu, the right to cultivate 9 <i>mā</i> of sandy land called Śēṇḍapirāṭṭi-maṣakkal, after reclaiming it.
274	On the same wall	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōlādēva.	48th year, Śiṅha 18, Monday, Rōhiṇi.	Do.	..	Begins with the introduction உதகூத்த etc. Registers an agreement entered into by the <i>śivabrahmaṇas</i> of the temple of Sivapuram-uḍaiya-Mahadēva in Tirunārai-yūr-naḍu, a sub-division of Bhupalakulavalli naḍu, to Uttamaṇ-Ammaṅgai, a servant-maid of Nambirāṭṭiyār (queen) Eluagum-Uḍaiyār to burn a perpetual lamp for five <i>lāṣu</i> endowed by her.
275	Do.	Do. ..	Parakēsari-varman <i>alias</i> Tribhuvanachakravartin Rajarājādēva.	15th year ..	Do.	..	Begins with the introduction உதகூத்த etc. Records gift of a perpetual lamp by Mummudiśōlan-Mandaiyālvaṇ <i>alias</i> Rajanārayanaṇḍi-Setṭi of Takkajakkudi to the temple of Sivapuram-Uḍaiyār.
276	Do.	Do. ..	Parakēsari-varman <i>alias</i> Tribhuvanachakravartin Vikrama-Chōlādēva.	3rd	Do.	..	Commences with the introduction உதகூத்த etc. States that Gautamaṇ Tiruvippagar-ninṇan Tiruvēṅḍadam <i>alias</i> Virasōla-Brahmadarajan of Kshatriyaśikhamaṇi-chaturvēdimāṅḍalam, a village in Tiruvēḍalūr-naḍu, a sub-division of Rajadhirāja-vaḷanaḍu, rendered some lands fit for cultivation for providing for the expenses of taking the god in procession during the <i>amāvāsya</i> days.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
TANJORE DISTRICT—cont.						
KUMBakonam Taluk—cont.						
277	On the same wall	Chōla	Tribhuvanachakravartin Chōlādēva (II).	5th year	Tamil	Registers the remission of taxes by the <i>sabhā</i> of Nallacheri, a <i>brahmadēya</i> in Tirunāraiyaṉ-naḍu, a sub-division of Uyyakkondar-vaḷanāḍu, on certain lands endowed by Rajendrasōlan <i>alias</i> Anḡarayan of Śiṟṟamūr for feeding the <i>māhēśvaras</i> in the <i>maṭha</i> at Sivapuram (vide No. 272 above).
278	On the east wall of the same <i>maṇḍapa</i> .	Do.	Tribhuvanachakravartin Virarājendra-Chōlādēva.	6th year, 131st day	Do.	Built in at the ends of lines. Registers a reduction of taxes granted by the king on the 20 and odd <i>vēli</i> of <i>dēvādāna</i> land in Sivapuram. The 20th year of the reign of the previous king is also mentioned in the record.
279	On the same wall	Do.	Tribhuvanachakravartin Rajarājadēva ..	22 + 1st year, Kumbha, 6a. daṣami, Monday, Mula.	Do.	States that as two <i>śivabrahmanas</i> had misappropriated some temple jewels, they were apprehended and punished by the <i>māhēśvaras</i> and the <i>ūṇavar</i> . The record is damaged at some places, and contains an account of their proceedings.
280	On the left door-jamb of the second <i>gōpura</i> in the same temple.	..	....	..	Do.	Broken at the beginnings of lines. Appears to relate to some land given as <i>sarvaṁānya</i> to the temple.
281	On a pillar in the shrine of the goddess in the same temple.	Chōla	Parakēsarivarman <i>alias</i> Rajendra-Chōlādēva.	..	Do.	Begins with the introduction <i>சிவமாதேவரை</i> etc. Incomplete. Registers a gift of land to the temple of Sivapuram-Uḍaiyār.
282	On a slab built into the east wall of the same shrine.	..	....	..	Do.	States that the wall was repaired by Tiruchchivapuram-Uḍaiyār <i>alias</i> Kidāraṅḡondasōla-Pallavaraiyaṉ, grandson of Maṇṇappillai, belonging to the community named Nittaviṇōḍa- <i>rēḷaikkāra</i> .
283	Eragaram .—On the base of the north wall of the central shrine in the Śiva temple.	Chōla	..	..	Do.	Fragmentary. Contains a portion of the historical introduction of Rajadhiraja. Seems to relate to the assignment of 7 <i>vēli</i> of land belonging to the temple on <i>kudiniṅḡa-dēvādānam</i> tenure, to Sundara-Chōlan Rajadhirajaviḡchadira-Pallavaraiyaṉ, as the taxes on these were not properly paid up till then.
284	On the south wall of the same shrine.	..	....	..	Sanskrit in Grantha and Tamil.	Damaged. Appears to state that Rukṣaṇ-Ma . . . n, the headman of Kilijñālar made some gift.
285	Marudanallur .—On the base of the north wall of the <i>maṇḍapa</i> in front of the central shrine in the Śiva temple.	Chōla	Tribhuvanachakravartin Rajarājadēva ..	2nd year, Mīna, 6a. tṛtīya, Monday, Sadaiyam.	Tamil	Registers the gift of some land by Karaiyeraviṭṭal Tirunattapperumai, a dancing girl of the temple of Viśvēśvaradēva at Sēnnimaṅḡalam, for providing offerings to the image of Tiruvadavūr-Nāyaṇar which she had set up in the temple of god Viḷumiya-Nayaṇar at Tiruk-kurukkuḍi in Tirunāraiyaṉ-naḍu, a sub-division of Kulōttuṅgasōla-vaḷanāḍu.
286	Nachchiyarkoyil .—On a slab built into the wall of the <i>maṇḍapa</i> in the Viṣṇu temple.	Tanjore Nayaka.	Raghunātha-Nayaka	Śaka 1540, Kālayukti, Tai 25.	Do.	States that the <i>maṇḍapa</i> was built by Aṭṭavānai Raṅḡappayyaṉ for the goddess Achchēbiyar-Amman for the merit of Raghunātha-Nayakkaraiyaṇ.
287	Sundaraperumalkoyil .—On the inner wall of the <i>gōpura</i> of the Viṣṇu temple.	..	....	..	Do.	Damaged.
288	On the same wall .. .. .	..	....	..	Do.	Do.
289	On the base of the same <i>gōpura</i> ..	Chōla	 ndradēva	7th year, Simha, 6a. 8ptami, Wednesday.	Do.	Fragmentary. Seems to relate to some land transaction with Bharadvaji Madhurantakan-Niṟṟamalai.

290	Kumbakonam. —On the base of the verandah of the Sarangasvami-maṭha.	Tanjore Nayaka.	Raghunātha-Nayaka	Śaka 1551 (wrong for 1553), Prajōt-patti, 1st 16.	Do. ..	States that Gōvinda-Pikshita, the <i>pradhāni</i> of the Nayaka built the <i>āchārāśāl</i> and the <i>Anantakalyāṇa-maṇḍapa</i> of the <i>mohāmaṭha</i> which Sarangasvamiyar, the agent of the Kumbhakōṇam- <i>periyamaṭham</i> was occupying.
291	On the base of the north wall of the <i>maṇḍapa</i> in front of the Kumbhēśvarasvāmin temple.	..	....	Śaka 1476, Ananda, Dhanus, su. paur-nimā, 'Tiruvadirai, Monday, Lunar eclipse.	Do. ..	Registers gift of the two villages Vayalur and Elāngattalai-gramam by Mahāmaṇḍalēśvaran Gururāja Rudradēvasōla-Maharāja for providing offerings and worship to the god Adikumbhēśvaradēva and for feeding some brahmins daily in the temple.
292	On the door-jamb of the entrance into the inner <i>prākāra</i> of the same temple.	Tanjore Nayaka.	Śevvappa-Nayakarayan	Vikrama, Aḍi 22 ..	Do. ..	Records the gift of land in the brahman village Tirumalai-rajapuram by its residents to the temple of Buddha at Tiruvilandurai as compensation for the land acquired by them for a water channel.
293	On the base of the <i>maṇḍapa</i> in the outer <i>prākāra</i> of the Sarāṅgapāṇi-svāmin temple.	Vijayanagara	Sadasivadeva-Maharaya	Śaka 1482, Siddhar-tti, Dhanus, su. dāsami, Saturday, Aśvati.	Do. ..	Records a gift by Kanaka-Setṭiyar, son of Nūṭi Bappu-Setṭiyar of Gundukula-gōtra of 26 <i>peṇ</i> , for purchasing lands for providing cake-offerings to god Sarāṅgapāṇidēva at Kumbhakōṇam.
294	On a few detached slabs built into the same base.	Chōla ..	Tribhuvanachakravartin Kulōttunga-Chōladēva, 'who took Madura and the crowned head of the Pāṇḍya.'	15th year	Do. ..	Some stones are missing. Refers to the gift of some land in Kiliyūr by Kulōttungaśōlan-Kiliyūrādaiyar for worshipping the image of Viprasābhapatīśvaram-Udai-yar, which he had set up to the north of the Vināyaka shrine in the temple of Sōmanāthadēva.
295	On the base of the south wall of the <i>maṇḍapa</i> in front of the central shrine in the Bāṇapuriśvara temple.	Do. ..	Kulōttunga-Chōladēva, 'who was pleased to take Madura, Ilam and the crowned head of the Pāṇḍya.'	19th year, 181st day.	Do. ..	Registers that Vāṇakōvaraiyan made a gift of 1½ <i>vēli</i> of land in Tiraimūr <i>alias</i> Tyāgav-nōdan-Ārrūr in Mīraikūrām, a sub-division of Vikramasōla-valanāḍu to the temple of Sōmanāthadēva at Sōmanāthamaṅgalam, in Tirukkudamōḍḍu, which had been separated from Pambūr-naḍu, a sub-division of Uyyakkōṇḍar-valanāḍu.
296	On the same base	Do. ..	Tribhuvanachakravartin Kulōttunga-Chōladēva, 'who was pleased to take Madura.'	9th year, Mīṇa, ba-navamī, Monday, Uttirattāḍi.	Do. ..	Registers the sale of Valaipandal in Oymā-naḍu <i>alias</i> Vijai-yarājendra-valanāḍu, a sub-division of Venṇi-kōttam, a district of Jayāṅgōḍasōla-maṇḍalam, by Gaṅgaikōṇḍan Rajarajadēvan <i>alias</i> Aḷagiya-Pallavaraiyan and others to Vāṇakōvaraiyar, the chief of Mīlalai-naḍu, a sub-division of Virudarājabhayāṅkara-valanāḍu.
297	Do.	Do. ..	Tribhuvanachakravartin Kulōttunga-Chōladēva, 'who took Madura and the crowned head of the Pāṇḍya.'	18th year, Mithuna, su. dvitiya, Sun-day, Pūnarpuṣam.	Do. ..	Records the gift of a vessel by Virudarajappar to the god Sōmanāthadēva at Sōmanāthamaṅgalam, a village in Pambūr-naḍu, a sub-division of Uyyakkōṇḍar-valanāḍu.
298	On the bases of the south and east walls of the <i>maṇḍapa</i> in front of the same shrine.	Do. ..	Tribhuvanachakravartin Rajarajadēva	4th year, Kumtha, su. tritiya, Sun-day, Uttirum.	Do. ..	Registers the purchase of one <i>vēli</i> and odd of land from Saṅkaradēvan of Mērkudi in Kūrumbūr-naḍu, a sub-division of Jayāṅgōḍasōla-valanāḍu for 25,747 <i>kāṣu</i> , for the temple of Sōmanāthadēva.
299	On the base of the east wall of the same <i>maṇḍapa</i> .	Do. ..	Do. ..	5th year, Mesha, su. caturthi, Monday, Rōhiṇi.	Do. ..	Registers the sale of some land to the temple of Sōmanāthadēva in Tirukkudamōḍḍu which had been separated from Pambūr-naḍu, a sub-division of Uyyakkōṇḍar-valanāḍu, by Araiyan-Udaiyanjōyan the headman of Mattar in Kīlār-kūrām, a sub-division of Nittavinōḍa-valanāḍu, for 450,000 <i>kāṣu</i> .
300	On the base of the north wall of the same <i>maṇḍapa</i> .	Do. ..	Tribhuvanachakravartin 'who took Madura and the crowned head of the Pāṇḍya.'	15th year	Do. ..	Ends of lines built in. Appears to refer to the exemption of taxes granted to the <i>tirumūṟam</i> , <i>tirumadavēlāḍam</i> , <i>tīrthakūḷam</i> , flower-garden, etc., belonging to the temple. The 16th year of Kulōttunga-Chōladēva, 'who abolished tolls' is mentioned in the record.
301	On the same base	Do. ..	Tribhuvanachakravartin Rajarajadēva ..	4th year, Kumtha, su. tritiya, Saturday, Uttirattāḍi.	Do. ..	Built in the middle. Refers to the gift of land made by Ulaguyya-aḍuvan <i>alias</i> Chēdikulārayan, the headman of Anaichōṭṭur in Tiraimūr-naḍu, a sub-division of Uyyakkōṇḍar-valanāḍu to the temple of Sōmanāthadēva.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
TANJORE DISTRICT—cont.						
KUMBakonam TALUK—cont.						
302	On the same wall	Chola ..	Tribhuvanaachakravartin Rajarajadeva ..	4th year, Kumbha, [su.] dvitīya, Monday, Uttirām.	Tamil ..	Registers the sale of a field called Periyadeva-vayakkal by Tirunavudaiyan <i>alias</i> Arindavan Muvendavejan of Mepkudi in Kurumūr-nādu, a sub-division of Jayan-gondasola-maṇḍalam, to the temple.
303	Udaiyalur.—On the south wall of the <i>maṇḍapa</i> in front of the central shrine in the Kailāsa-natha temple.	Do. ..	Tribhuvanaachakravartin Chōladeva.	Vikrama-3rd year ..	Do. ..	Much damaged. Seems to refer to a gift of money by Araiyan-Ilagudaiyal for purchasing 1½ <i>vēli</i> of land at Sivapadaśekharamaṅgalam, a <i>Srīmadhēsvaramaṅgalam</i> in Tirunavaiyūr-nādu, a sub-division of Arumolideva-valanādu.
304	On the same wall	Do. ..	Tribhuvanaachakravartin Rajarajadeva ..	24th ..	Do. ..	Seems to state that Kūttapperumal, an accountant of the village who had been removed (?) was reinstated in his appointment by the assembly.
305	Do.	Do. ..	Parakeśariyarman <i>alias</i> Tribhuvana-chakravartin Vikrama-Chōladeva.	8th ..	Do. ..	Begins with the introduction <i>புரட்டுரை</i> etc. Registers a gift of one <i>kāṣu</i> by Pañchaneḍivāṇan Pirantakeḍevan <i>alias</i> Kulottungaśōla Kongarājan of Kurichechi in Vennik-kūram, a sub-division of Suttamali-nādu for burning a twilight lamp in the temple of god Kulottungaśōlīśvaram-uḍaiya-Mahadeva at Sivapadaśekharamaṅgalam.
306	Do.	Do. ..	Tribhuvanaachakravartin Kulottunga-Chōladeva.	49th ..	Do. ..	Registers a gift of land by Mahēśvarap-perunderuśaṇattar for chanting <i>Tiruppadiyam</i> hymns in the temple of Srikailasam-uḍaiyar Sivapadaśekhariśvaram-uḍaiya-Mahadevar.
307	Do.	Do. ..	Tribhuvanaachakravartin Rajarajadeva ..	24th ..	Do. ..	Incomplete. States that Ālittērvittakan-Tillainayakan who wrote the temple accounts was granted some lands.
308	Do.	Do. ..	Do. ..	5 + 1st year, Kumbha 28, Saturday.	Do. ..	Appears to relate to some loss of jewels and vessels belonging to the temple.
309	On the base of the same wall ..	Do. ..	Do. ..	[5]th year, Dhanus, ba. <i>saptami</i> , ..Hasta.	Do. ..	Damaged. States that as certain documents of the temple were lost on account of some mishap, fresh ones were made.
310	On the north wall of the same <i>maṇḍapa</i> .	Do. ..	Do. ..	30th year, Kumbha 3, su. Saturday, Rohini.	Do. ..	Damaged. Seems to refer to some provision made for chanting <i>Tiruppadiyam</i> hymns in the temple.
311	On the base of the same wall ..	Pandya ..	Jatavarman <i>alias</i> Sundara-Pandyadeva ..	7th year, Mina, su. prathama, Monday, Uttirādam.	Do. ..	Registers certain gifts of land made to the Abhimuktan- <i>maṭham</i> erected by Tiruchchirrambal-Uḍaiyar Tiruttaiyār-Nayanar <i>alias</i> Vidyasiva-Panditar, a <i>tapasvin</i> of Sivapadaśekharamaṅgalam, in exchange for some other bits of land.
312	On the same base	Chola ..	Tribhuvanaachakravartin Kōṇṇimēl-konḍan.	15th year and 190th day.	Do. ..	Registers a gift of land by two persons for a <i>maṭha</i> and a water-shed and for the maintenance of the care-taker.
313	Do.	Do. ..	Tribhuvanaachakravartin Kulottunga-Chōladeva, 'who took Madura, Ilam, Karuvūr and the crowned head of the Pandya.'	25th year, Tula 12, Wednesday, Punnarpoṣam.	Do. ..	Records a gift of land by two individuals for providing worship to the god Devakanayaka-īśvaram-Uḍaiyar which was set up by Devakanayakan Rajarajadevan <i>alias</i> Chōlendraśinga-Piṇḍaban at Sivapadaśekharamaṅgalam.
314	Do.	Do. ..	Do. ..	25th year, Tula * 8, Wednesday, Punnarpoṣam.	Do. ..	Contains the details of several bits of lands aggregating to 3 <i>vēli</i> and odd, which had been endowed by several persons for providing worship to the images of Nayanmar in the temple at Sivapadaśekharamaṅgalam.

316	On a pillar in the <i>maṇḍapa</i> in front of the Viṣṇu temple.	Do.	..	Sakalabhuvanachakravartin Kulōttuṅga-Chōlādēva.	42nd year	Do.	..	States that as the <i>maṇḍapa</i> in front of the palace of Rājārajādēvan <i>alias</i> Śivapādasekharādēvar had become dilapidated, Nādaripugalān, a <i>pidārāṇ</i> of Sattamaṅgalam in Kulamaṅgala-nadu, a sub-division of Jayasiṅgakuḷakalavalanadu, constructed it on behalf of Pidavūr-velan Arikēṣavan <i>alias</i> Kaḥobirajan.
316	Korukkai. —On the base of the north wall of the central shrine in the Śiva temple.	Do.	..	Tribhuvanachakravartin Kulōttuṅga-Chōlādēva, 'who having taken Madura and Ilam, was pleased to take the crowned head of the Pāṇḍya.'	21st year, Mithuna, Śu. tritīya, Monday, Aśvati.	Do.	..	Registers a gift of 12 <i>vēli</i> of land in Rājarajamaṅgalam in Jayāṅgodaśōla-valanadu by two persons of Kalattūr and Kulattūr in Vandalaivēlūr-kūṛram in Rājendraśōla-valanadu, for providing worship to god Kulōttuṅga-śōlēśvaram-Udaiyar in the temple of Korukkai <i>alias</i> Rājāśrayanapuram in Tirunayiyūr-nadu, a sub-division of Kulōttuṅgaśōla-valanadu.
317	On the same base	Do.	..	Tribhuvanachakravartin Tribhuvaga-virādēva, 'who having taken Madura, Ilam, Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and the anointment of victors.'	38th year, Mithuna, ba. pañcama, Monday, Śadaiyam.	Do.	..	Registers a sale-deed relating to the sale of 2½ <i>vēli</i> of lands by Araiyan Tillaiṇayakan Siṅgularayan of Mambakkam in Kakanūr-nadu, a sub-division of Ikkattū-kottam, a district of Jayāṅgodaśōla-mandalam, to Araiyan Kottadumpiran <i>alias</i> Rājagambhiraśōlekkon of Nelvayil in Peraiyil-kūṛram, a division of Rājaraja-valanadu, for a sum of 17,700 <i>kāṣu</i> .
318	On the west wall of the same shrine.	..	....	....	Śaka 1627, Kali 4809, Pārthiva, Tai 12, Thursday, Ratha-saptami, Aśvati.	Do.	..	Registers the gift by purchase, of the village of Korukkai near Lakshminpuram by Kumaraṇṇayan, son of Tandavamūrtiya-Pillai to be distributed among several temples and persons as Achyutavijayaraghavapuram.
319	On the base of the south wall of the same shrine.	Chōla	..	Tribhuvanachakravartin Rājarājādēva	8 + 1st year, Vriś-chika, Śu. dvadasi, Monday, Svati.	Do.	..	Registers a gift of land by Karunākari-Ālvi, wife of Periyar Vennaikkattaiyan <i>alias</i> Vēṇāvudaiyar of Nelvayil, a village in Peraiyār-kūṛram, a division of Rājaraja-valanadu, for providing worship in the temple.
320	On the same base	..	..	Tribhuvanachakravartin Konērinmai-konḍan.	..	Do.	..	Contains the signatures of a few persons.
221	Innambur —On the stone built into the <i>maṇḍapa</i> in front of the central shrine in the Akshara-purīśvara temple.	Chōla	..	Rajakesarivarman	4th year	Do.	..	Incomplete. States that the temple called Ariṅṅigai-viṇṇagar was built in the name of Śetti-Ariṅṅigai <i>alias</i> 'Tēnnavan-Viḷopparaiyan of Innambur in Innambur-nadu on the northern bank, and that some provision was made for feeding five <i>brāhmaṇas</i> (in the temple).
322	On the north, west and south walls of the same shrine.	Vijayanagara	..	Vira Kampāna-Udaiyar	..	Do.	..	Damaged in many places. Refers to the forty years' anarchy owing to Tulakkar and mentions a certain Savaripperumal <i>alias</i> Kulasekhara-Narasīṅgādēvar of Idaiyarinallūr.
323	Tiruppurambiyam. —On the north and west walls of the central shrine in the Sakshiśvara temple.	Chōla	..	varman <i>alias</i> Rājendra-Chōlādēva	23rd year ..	Do.	..	Registers gift of money by Devan-Purambiyal Adalviṭaṅka-manikkam, a maid-servant of the bathing establishment called 'Ilankēśvarakuḷakala-tēriḷja-tirumaṇḍanattar- <i>vēlam</i> ', for providing offerings and worship to the image of Umāparamēśvariyal of the <i>paḷlikkaṭṭil</i> in the temple of Tiruppurambiyam-udaiya-Mahādēva, which she had set up. Tiruppurambiyam is said to be a village in Andattuk-kūṛram, a sub-division of Rājendraśiṅgavalanadu.
324	On the west wall of the same shrine.	Do.	..	Rajakesarivarman	7th ,, ...	Do.	..	Records gift of 2 <i>mā</i> of land, by Śavandi Kumaran-Madēvan of Idaiyarkkudi in Vāṇavanmahādēvi-cha-turvēdimaṅgalam, a <i>brāhmaḍēya</i> of Innambur-nadu on the northern bank, for burning a perpetual lamp, to the god Tiruppurambiyam-Udaiyar at Tiruppurambiyam.
325	On the same wall	Do.	..	Parakesarivarman	18th ,, ...	Do.	..	Records a gift of 2 <i>mākkāni</i> of land in Vāṇavanmahādēvi-cha-turvēdimaṅgalam, a <i>brāhmaḍēya</i> of Innambur-nadu by Śetti Peruman of Manarkudi, for maintaining 1½ lamps in the temple of Adittēśvaram-Udaiyar at Tiruppurambiyam, a <i>dēvadāna</i> separated from Andattuk-kūṛram, on the northern bank (of the Kavēri).
326	Do.	Do.	..	Parakesarivarman Rājendra-Chōlādēva	3rd ,, ...	Do.	..	Records a gift of 10 <i>kāṣu</i> by Nakkam-Perramai for burning half a perpetual lamp in the temple.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
TANJORE DISTRICT—cont. KUMBakonam Taluk—cont.						
327	On the same wall	Chola ..	Rajakesarivarma <i>n</i> <i>alias</i> Rajarajadeva ..	25th year ..	Tamil ..	Records a gift of money by Oliyappa ¹ ai-Pa ² anpati, wife of Aranidi-Ma ³ nni of Po ⁴ anpa ⁵ di, a <i>vellāḷaṅ</i> residing in Pirambilnagaram, for burning half a perpetual lamp in the temple of Tiruppurambiyam-udaiya-Mahadevar at Tiruppurambiyam, a <i>dēvadāna</i> village separated from Andattu-kurram, a sub-division of Rajendrasimha-valanadu.
328	Do.	Do. ..	Rajarajakesarivarma <i>n</i>	8th ,, ..	Do. ..	Records sale of some waste lands, in Kanma ⁶ ṇche ⁷ ri, Vanna ⁸ ra ⁹ che ¹⁰ che ¹¹ ri and Para ¹² iche ¹³ che ¹⁴ ri in Pu ¹⁵ ṅga ¹⁶ n ¹⁷ ur, a village in Parakkiliyur-na ¹⁸ du, to Vaika ¹⁹ va ²⁰ diḡa <i>ḷ</i> <i>alias</i> Vanava ²¹ n-Mu ²² venda ²³ ve ²⁴ la ²⁵ n who had to maintain a perpetual lamp, to the god Tiruppurambiyam-U ²⁶ da ²⁷ iya ²⁸ r.
329	Do.	Do. ..	Rajakesarivarma <i>n</i> <i>alias</i> Rajadhirajadeva ..	16th year ..	Do. ..	Begins with the introduction திருமுன்மேல் etc. Damaged.
330	On the south wall of the same shrine.	Do. ..	Rajakesarivarma <i>n</i> <i>alias</i> Rajarajadeva ..	16th year ..	Do. ..	Begins with the introduction திருமுன்மேல், etc. Registers gift of 2 <i>kāṣu</i> by Ma ²⁹ lava ³⁰ ra ³¹ iḡa <i>ḷ</i> for burning a perpetual lamp to the god Tiruppurambiyam-udaiya-Ma ³² ha ³³ de ³⁴ va ³⁵ r.
331	On the same wall	Do. ..	Para ³⁶ k ³⁷ e ³⁸ sarivarma <i>n</i> , 'who took Madura and Ilam'.	16th ,, ..	Do. ..	Records the gift of seven cows by two private individuals for the supply of ghee to the temple of Tiruppurambiyam-udaiya-Bha ³⁹ tt ⁴⁰ ḷa ⁴¹ ka ⁴² r.
332	Do.	Do. ..	Do. do.	8th ,, ..	Do. ..	Records the gift of 1 <i>poṇ</i> by De ⁴³ sak ⁴⁴ ko ⁴⁵ r ⁴⁶ ai-Ara ⁴⁷ nidi, a <i>vellāḷa</i> of Tiruppurambiyam for providing ghee for half a lamp to be kept burning in the temple.
333	Do.	Do. ..	Rajakesarivarma <i>n</i> <i>alias</i> Rajarajadeva ..	18th ,, ..	Do. ..	Begins with the introduction திருமுன்மேல் etc. Records gift of some land for burning a perpetual lamp in the temple. Tiruppurambiyam is here called a <i>dēvadāna</i> which was separated from Andattu-kurram in Rajendra-simha-valanadu.
334	Do.	Do. ..	Rajendra-Cho ⁴⁸ l ⁴⁹ ade ⁵⁰ va (Ku ⁵¹ ḷō ⁵² ttu ⁵³ ṅga-Chola-de ⁵⁴ va I).	[4]th ,, ..	Do. ..	Commences with the introduction திருமுன்மேல் etc.
335	Do.	Do. ..	Rajara ⁵⁵ jakesarivarma <i>n</i> , 'who cut off the ships at Salai'.	10th ,, ..	Do. ..	Registers the gift of some taxes by Va ⁵⁶ nava ⁵⁷ n-Mu ⁵⁸ venda ⁵⁹ ve ⁶⁰ la ⁶¹ r for burning twilight lamps before the deities set up in the temple of Tiruppurambiyam-U ⁶² da ⁶³ iya ⁶⁴ r. Below this is a fragmentary record of Para ⁶⁵ k ⁶⁶ e ⁶⁷ sarivarma <i>n</i> mentioning Tamilada ⁶⁸ ra ⁶⁹ iya ⁷⁰ r.
336	Do.	Do. ..	Rajarajakesarivarma <i>n</i> <i>alias</i> Rajarajadeva	25th ,, ..	Do. ..	Records gift of 1 <i>kāṣu</i> by Ve ⁷¹ ḷa ⁷² n Ku ⁷³ valaiya ⁷⁴ sunda ⁷⁵ ra ⁷⁶ n of Ku ⁷⁷ ḷak ⁷⁸ ku ⁷⁹ ḍi, a servant of king Rajaraja, to a drummer of the temple for supplying half <i>pidi</i> of <i>tumbai</i> flowers to the god.
337	Do.	Do. ..	Rajakesarivarma <i>n</i>	5th ,, ..	Do. ..	Records the gift of 90 sheep by Vi ⁸⁰ ṭa ⁸¹ nka ⁸² -pe ⁸³ ru ⁸⁴ ma ⁸⁵ n ⁸⁶ ra ⁸⁷ ḍi, a shepherd of Kū ⁸⁸ va ⁸⁹ ru, for maintaining a perpetual lamp in the temple.
338	Do.	Do. ..	Rajarajakesarivarma <i>n</i>	3rd ,, ..	Do. ..	Records the gift of a silver pot by U ⁹⁰ da ⁹¹ iya ⁹² pi ⁹³ ra ⁹⁴ ṭṭiya ⁹⁵ r, mother of Sri ⁹⁶ ga ⁹⁷ ṇḍa ⁹⁸ n-Ma ⁹⁹ dhura ¹⁰⁰ nta ¹⁰¹ ka ¹⁰² n <i>alias</i> U ¹⁰³ t ¹⁰⁴ ma ¹⁰⁵ -Cho ¹⁰⁶ ḷa, on behalf of her son to the god at Tiruppurambiyam. A weighing rod called <i>ṅgutu¹⁰⁷rai¹⁰⁸ṅka¹⁰⁹ḷi</i> is mentioned.
339	Do.	Do. ..	Rajarajakesarivarma <i>n</i> <i>alias</i> Rajarajadeva	25th ,, ..	Do. ..	Registers a gift of a perpetual lamp by Mayile ¹¹⁰ ṭṭi, belonging to the <i>śiruda¹¹¹ṇam</i> of king Rajarajade ¹¹² va ¹¹³ r.
340	Do.	Do. ..	Rajakesarivarma <i>n</i> <i>alias</i> Rajarajadeva ..	24th ,, ..	Do. ..	Registers the agreement made by the residents of Sa ¹¹⁴ nka ¹¹⁵ ra ¹¹⁶ ppa ¹¹⁷ ḍi to burn a lamp in the temple on behalf of Rā ¹¹⁸ ma ¹¹⁹ n, a servant-maid of the Mē ¹²⁰ lai-vē ¹²¹ ḷa ¹²² m called Ma ¹²³ dhura ¹²⁴ nta ¹²⁵ ka-terinda-ve ¹²⁶ ḷa ¹²⁷ m of the king.

341	Do.	Do.	Parakēsarivarman, 'who took Madura'.	14th ,, ...	Do.	Records the gift of 45 sheep by Ūran-Nilaiyan for providing ghee for half a perpetual lamp in the temple of Tiruppurambiyam-udaiya-Bhaṭṭalakar.
342	Do.	Do.	Do. do.	12th ,, ...	Do.	Registers gift of sheep by Mayakkili-Vikramadittan <i>alias</i> Vīranaraiyaṇan for a perpetual lamp to the temple.
343	Do.	Do.	Parakēsarivarman <i>alias</i> Tribhuvana-chakravartin Vikrama-Chōlādēva.	11th ,, ...	Do.	Records the gift of some land by Araiyaṇ Tiruppurambiyam-Udaiyaṇ <i>alias</i> Mudikondaśōlap-Pallavaraiyaṇ, the headman of Maṇalūr, to some potters as <i>kusappuṇam</i> for providing pots for feeding devotees in the temple of Tiruppurambiyam-Udaiyar for the merit of his mother daiya].
344	Do.	Do.	Do.	13th ,, ...	Do.	States that several men named Ariyaṭṭayan, Tiruttonḍan, Vanṇonḍan, Chandeśvaraṇ, Iyarpagai, Koṭṭupaiyar, Vīraṇ-Mindaṇ and Anukka-nambi made gifts of some lands for providing offerings to the god Tiruppurambiyam-Udaiyar on festival days in Aippiṣi and Paṇḍuṇi and on <i>tiruvēṭṭai</i> and <i>tirṭham</i> days.
345	On the south wall of the same shrine.	Chōla	Parakēsarivarman, 'who took Madura' . .	25th ,, ...	Do.	Registers a gift of 90 sheep by the <i>nāṭṭumayyādis</i> for a perpetual lamp in the temple. Below this is a damaged record of Rajakēsarivarman dated in the 5th year.
346	On the north wall of the <i>maṇḍapa</i> in front of the same shrine.	Do.	Tribhuvanaachakravartin Rajendra-Chōlādēva.	5th year, Tula, śu. pañchami, Monday, Hasta.	Do.	Registers the agreement given by two persons to supply <i>sen-gaḷuṇṇir</i> (redilies) flowers to the god in return for the tax-free enjoyment of 2½ mā of land belonging to the temple.
347	On the same wall	Do.	Tribhuvanaachakravartin Kulōttuṅga-Chōlādēva	2nd year	Do.	Registers an agreement given by Isanvaḷavandan-Rājarājadivankaraiyaṇ of Kūdal to burn a perpetual lamp in the temple, in return for the enjoyment of the produce from several bits of land belonging to the temple.
348	On the south wall of the same <i>maṇḍapa</i> .	Do.	Tribhuvanaachakravartin Rājarājādēva . .		Do.	Damaged slightly. Refers to an agreement relating to the burning of a perpetual lamp in the temple.
349	On the same wall	Do.	Do. do.	13th year	Do.	Registers a gift of land by Alaṅḍudaiyaṇ Adigaḷ-Purambiyāṇ for burning a perpetual lamp in the temple.
350	Do.	Do.	Tribhuvanaachakravartin Kulōttuṅga-Chōlādēva, 'who covered the Perambalam with gold'.	7th ,, ...	Do.	Registers the gift of 2 <i>makkāni</i> of land by Alaṅḍudaiyaṇ Adigaḷ Purambiyāṇ and Ayirakkadudaiyaṇ Sūri Tiruochchirambalam-Udaiyaṇ living in Tiruppurambiyam, in Aṇḍattuk-kōṇṇam, a sub-division of Vikkīramasōḷa-vaḷanadu on the northern bank, for providing offerings to Alaḍaiya-Nayanār and Pelliyaṇal-Nachchiyar, Kuttaḍumdevar, Pīraṭṭiyaṇ, Pillaiyaṇ Mattamūlaikkunṇu and Pillaiyaṇ Arampayanda-Pillaiyaṇ on the twelve new-moon days annually.
351	Do.	Do.	Kulōttuṅga-Chōlādēva	8th ,, ...	Do.	Built in by steps at the ends of lines. Seems to refer to the rate at which paddy should be recovered from certain reclaimed lands in successive years.
352	Do.	Do.	Tribhuvanaachakravartin Kulōttuṅga-Chōlādēva, 'who took Madura and the crowned head of the Pandya.'	12th ,, ...	Do.	Damaged. Seems to refer to some tax-free gift of land by Kuntala-Ilaṅkēsvaraṇ of Araiśūr, as <i>dēvadāna</i> to the temple.
353	Do.	Do.	Do. do.	18th ,, ...	Do.	Relates to certain lands given in exchange for the site occupied by the <i>maṭha</i> of Aṇḍar Gaḍaiyabharaga.
354	On the east wall of the second <i>prākāra</i> of the same temple.	Do.	Tribhuvanaachakravartin Rājarājādēva . .	24th year, Riha-bba, śu. shashṭi, Saturday, Punnarpūṣam.	Do.	Records an order of the temple fixing certain taxes leviable, as formerly, on the coconut trees grown in the house-sites and backyards of houses in the premises of the temple.
355	On the same wall	Do.	Rajakēsarivarman <i>alias</i> Tribhuvana-chakravartin Rājarājādēva.	20th year, Kar-kāṭaka, ba. daśami, Wednesday, Rōbiṇi.	Do.	Begins with the introduction of <i>śāstras</i> etc. Registers that some new regulations were made in regard to the lands which Aḷvaṇ <i>alias</i> Vidiṣitanka-Viḷoppuraiyaṇ and his brother Parindokappaṇ <i>alias</i> Akhilanāyaka-Viḷupparaiyaṇ had endowed for providing worship to the gods Tiruvāṇḍuḷi-Udaiyar, Pūṇḍāṅkondaṇ and Aramuraitta-Nayanār, which they had consecrated in the temple in the 37th year of Periyādēvar, and which had not been brought into effect till the 19th year of the king.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
TANJORE DISTRICT— <i>cont.</i>						
KUMBARONAM TALUK— <i>cont.</i>						
356	On the south wall of the same <i>prākāra</i> .	Chōla ..	Tribhuvanachakravartin Rajarajadeva ..	24th year, Dhanus, su. prathama, Monday, Mūlam.	Tamil ..	Damaged in some places. Seems to refer to the assignment by the <i>sabha</i> of Kundavainallūr of the produce on certain lands, for providing worship and service in the temple of god Tiruppuṇambiyam-Uḍaiyār.
357	On the same wall	Do. ..	Do. do. ..	24th year, ... dvitīya, Monday.	Do. ..	Damaged. Seems to refer to an assignment of land supplemental to the above.
COCHIN STATE.						
MUKUNDAPURAM TALUK.						
358	Talakkad. —On a slab set up in the compound of the Roman Catholic Church.	Chēra ..	Rayasiṅga-Perumāṇaḍiḡal (Rajasimha) ..	..	Vaṭṭeluttu ..	Registers an assignment of land by the <i>ārār</i> of Talaikkattūr to certain <i>vāṇiyar</i> settled in Talaikkattūr for providing a market (<i>pidigut</i>). Mention is made of some taxes in kind from which these <i>vāṇiyar</i> were exempted. Two of these merchants named Sattan-Vaṭṭuḡan and Iravi-Sattan belonged to the Manigramam community.
359	On the back of the same slab ..	..	....	..	Do. ..	Damaged. States that the <i>mūttar</i> , <i>poduvāl</i> , <i>vāṇiyar</i> , etc. of Talaikkattūr and Irinjāḍakkūḍal having met together, transacted some business connected with No. 358 above.
360	Avittattur. —On a slab in the Śiva temple.	Chēra ..	Kōḍai-Ravi	20th year, Vriśchika, Jupiter in Kāṇṇi.	Do. ..	Highly damaged. States that the 'thousand' of Avattiputtūr, the 'twenty-seven,' the two classes of <i>poduvāl</i> convened a meeting in regard to a certain gift of land (to the temple).
361	On another slab	Do. ..	Do.	20th year, Jupiter in Kāṇṇi.	Do. ..	Damaged.
362	On a third slab	Do. ..	Do.	20th year, Jupiter in Kāṇṇi, Vriśchika.	Do. ..	States that the 'thousand' of Avattiputtūr made a settlement, whereby provision was made for offerings to the local temple. The gift consisted of a village or land belonging to the Chēra queen, which was made a <i>kūḷidu</i> of Avattiputtūr and its <i>rakshābhōga</i> was assigned to the temple.
363	On a fourth slab .. .. .	..	....	..	Do. ..	Refers to some gift for offering worship to the god and for feeding brahmins in the temple.
SOUTH KANARA DISTRICT.						
COONDAPOOR TALUK.						
364	Kundapur. —On a slab set up in the <i>prākāra</i> of the Kundēśvara temple.	Ālupa ..	Paṇḍyadeva-Ālpendradevarasa ..	Śaka 1184, Duṇḍubhi, Śravaṇa, ba. 13, Sunday, Śimha 18.	Kannada ..	Built in at the bottom. States that when the king was ruling from his capital at Barahakamnyapura with his queen, he fixed the annual rent due from the residents of Kundapura at 140 <i>gadyāna</i> .
365	On another slab set up in the same <i>prākāra</i> .	Vijayanagara	Virapratāpa Dēvaraya-Maharaya ..	Śaka 1347 (expired) Viśvavasu, Chaitra, su. Tuesday.	Do. ..	Built in at the margin and below. Records that Narasimhadēva-Vodeya, while governing the kingdom of Barakūra under the orders of Hariyappa-Daṇḍanayaka, renewed in the presence of the god Kundēśvara of Kundapura with the consent of the people the grant of land which had been made by Senabōva Dēvaṇṇa to the temple but which had lapsed.
366	On a third slab set up in the same place.	Do.	Virapratāpa Mallikarjunadēva ..	Śaka 1373 (expired), .. Śravaṇa, ba. 10, Sunday.	Do. ..	Built in and damaged. Seems to record that when Vallabhadēva-Daṇḍanayaka was governing the kingdom of Barakūra a grant of land was made to Hariyappa-Jōyima of the Maudgalya- <i>gōtra</i> and Rik- <i>śākha</i> .

367	On a slab set up in the compound of the taluk office.	..	..	..	Portuguese	..	The translation of this is :—He who put me in this place put also his own figure. If there be any one to enter it, his wretchedness will turn out a great boon. (J. J. Cotton's <i>Inscriptions on Tombs</i> , p. 168).
368	On a slab set up near the Ganapati shrine in Voderhobli , hamlet of Kundapur (on the east side of the road to Udipi).	Vijayanagara	Virapratapa Krishnaraya-Maharaya	..	Saka 1447, (expired) Parthiva, Phalgun, su. 1, Monday.	Kannada	..
369	On a slab set up in a plain called Barahedakallugudde in the same hamlet (on the west side of the road to Udipi).	Do.	Virapratapa Bukkaraya	..	Saka 1328, Parthiva, Phalgun, su. 10, Monday.	Do.	..
370	Kotesvar .—On a slab set up on the east side of the inner <i>prakāra</i> of the Kōtēsvara temple.	Ālupa	Virapandya-deva-Ālpendradeva	..	Saka 1183, Durmati, Margasira, su. 8, Tuesday, Dhanus 3.	Do.	..
371	On a slab set up in the south verandah of the same <i>prakāra</i> .	Vijayanagara	Vira-Bukkanna-Vodeya	..	Saka 1279, Hemalambi, Āṣāḍha, ba. 5.	Do.	..
372	On a slab set up in the north verandah of the same <i>prakāra</i> .	Ālupa	Vija[ya*]deva-Ā[lpā-nṛi]pendradeva	..	..	Do.	..
373	On a slab set up on the west side of the <i>vāṭṭa-rāṇḍapa</i> in the same temple.	Vijayanagara	Virapratapa Sadaśivaraya-Maharaya	..	(1) Saka 1463, Parabhava, Kārttika, su. 15. (2) Virodhikrit. Vaiśākha, su. 5.	Do.	..
374	On another slab near the above	Do.	Mahamandaleśvara Vira Bukkana-Vodeya	..	Saka 1287, Krōdhi, Bhādrapada, ba. 8, Monday.	Do.	..
375	On the first slab set up by the side of the east verandah in the outer <i>prakāra</i> of the same temple.	Do.	Do.	..	Saka 1295, Paridhavi, Kārttika, su. 5, Thursday.	Do.	..
376	On the second slab set up in the same place.	Do.	Do.	..	Saka 1287, Viśvasu, Āṣvayuja, ba. 2, Thursday.	Do.	..
377	On the third slab set up in the same place.	Do.	Virapratapa Devaraya-Maharaya	..	Prabhava, Vaiśākha, su. 15.	Do.	..

Registers that while a certain Pradhana Mallaya-Danpāyaka was governing the kingdom of Barakura, the people of Chakkare made a gift of gold for lamps and garlands to god Kōtēsvara during the celebration of the Sivaratri festival in the temple. Seems also to register a gift of land to the same god.

Registers the gift of gold by Kumara Heggade and others made in the presence of the god Kōtēsvara for the distribution of rice to the *jaṅgamas*. Mahapradhana Goparasa was governing the kingdom of Barakuru at the time.

Registers grant of land and gold coins made by Dhanadeva, a son of Muddeya Narappa, to the temple Kōtēsvara for feeding the *brāhmaṇas*, etc., when Mallaya-Danpāyaka was governing the Barakuru-rajya.

Registers certain grants of money made under the king's orders by Kuppanna-Vodeya, a ruler of the Barakuru-rajya, to the temple of Kōtīnatha for conducting festivals and the special worships of the god on specified days in the year.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
SOUTH KANARA DISTRICT —cont.						
COONDAPOOR TALUK—cont.						
378	On the fourth slab set up in the same place.	Vijayanagara	[Bukka-Voḍeya]	Śaka 133 [3] ..	Kannada ..	Much damaged. Registers a gift of gold for maintaining a perpetual lamp in the temple of Kōṭinathadēva. Mentions the <i>Māhāprathāna</i> Bāchamṇa-Oḍeya.
379	On the fifth slab set up in the same place.	..	....	..	Do. ..	Badly damaged. Seems to register grants of land at Kuḍukūru to the temple of Kōṭēśvara.
380	On the seventh slab set up in the same place.	Vijayanagara	Virapakeśharāya (son of) Virapratapa Dēvarāya.	Śaka 14 [06] Kanyā, 21, Sunday.	Do. ..	Damaged. Seems to register a gift of land and money to god Kōṭēśvara by a certain Madavayya.
381	On the eighth slab set up in the same place.	Do.	Virapratapa Achyutadēva-Mahārāya ..	Śaka 1 [45] 7, expired Durmukha, Magha, ba. 14, Thursday.	Do. ..	Mutilated and damaged. Registers a gift of gold for offerings and worship to the god Kōṭinatha.
382	On the tenth slab set up in the same place.	..	....	Śaka 1268, Vyaya	Do. ..	Much damaged. Seems to register a gift for the worship of the god (Kōṭēśvara?).
383	On a slab built into the right margin of the same verandah.	..	....	..	Do. ..	Much damaged. Seems to register a grant of land to the temple of Kōṭēśvara.
384	On another slab built into the left margin of the same verandah.	Vijayanagara	Hariyappa son of Vira-Bukka	Śaka 1300, Piṅgala, Kārtika, śu. 1, Tuesday	Do. ..	Records that when Bommarasa was governing the Barakūru-rājya, Mudde-Daṁpāyaka the chief minister of the king made, on the occasion of an eclipse, various gifts of land, gold, etc., for burning a perpetual lamp in the temple of Kōṭēśvara at Kuḍukūru and for the maintenance of the temple servants. He also built a feeding house for <i>brāhmanas</i> and endowed certain lands for its upkeep.
385	On the slab set up on the right side of the entrance into the same temple.	Do.	Virapratapa Sadaśivarāya-Mahārāya ..	Śaka 1484, Dundubbi, Chaitra, śu. 10.	Do. ..	Records that when Sadaśiva-Nayaka was administering the Tulu-rājya and when Yellappa-Oḍeya was governing Barakūru, a certain [Ji]ḥṇu-ṛṣṭi, son of Ganapa-Setti of Paṣaruru granted lands (boundaries specified) on the occasion of Śivarātri, for offerings, lamp etc. to the god Kōṭēśvara.
386	On the slab set up on the left side of the same entrance.	..	Virapratapa Horbnakajasa-Mahārāya ..	Śaka 1415, Paridhavi, Āśvija, ba. 30, Solar eclipse.	Do. ..	States that the king granted for the worship and decoration of the god Kōṭinatha 300 gold coins received as rental from the village Ma[ja]na (boundaries specified).
387	Kumbhakasi. —On a slab set up in front of the tank in the Harihara temple.	Vijayanagara	Vira-Sadaśivarāya-Mahārāya	Śaka 1485, Dundubbi, Śravana, śu. 1, Thursday.	Do. ..	States that when Sadaśivarāya was ruling from his capital at Vijayanagara, princes Rāmarāja and Venkaṭadriyā bestowed the governorship of Tulu-rājya upon Sadaśivarāya-Nayaka of Keladi and that the latter appointed Yellappa-Oḍeya as the governor of Barakūru-rājya. Yellappa granted, for the increase of the health and prosperity of the king and Sadaśiva Nayaka, lands (boundaries etc. specified) to Mahabalaliṅga-Senabōva of Chōliyakori, for maintaining a <i>satva</i> attached to the temples of Umamahēśvara and Lakshminārāyaṇa at Kumbhakasi.
388	On a second slab set up near the same temple.	..	....	..	Do. ..	Damaged. Begins abruptly with the details of the grant. It registers the gift of some paddy fields (boundaries given) and gold coins.
389	On a third slab set up in the same place.	..	....	..	Do. ..	Damaged. Begins abruptly with the details of the grant mentioned in No. 388 above. Registers grants of land.

390	On a fourth slab set up in the same place.	Vijayanagara	Virapratāpa Virūpakṣharāya-Mahārāya ..	Śaka 1389 (expired), Sarvajit, prathama, Bhādrapada, śu. 16, Lunar eclipse.	Kannada	.. States that Viṭṭharasa-Voḍeya was governing the Barakuru-rajya at the instance of Kachappa-Daṇḍanayaka Voḍeya, a faithful servant of Śrī Virūpakṣha-Mahārāya, and that he made a gift of gold to god Mahādeva for the increase of king's prosperity, age and health, on the occasion of the lunar eclipse.
391	Basrur. —On a slab lying in the outer <i>prākāra</i> of the Mahalingēśvara temple.	Do.	Prataparāya-Mahārāya, son of Virūpakṣharāya-Mahārāya.	Śaka 1408 (expired), Plavaṅga, Karttika, śu. 5, Sunday	Do.	.. Records that when Virūpakṣha-deva-Voḍeya was, at the instance of the king, governing the kingdom of Barakuru, Rudrakṣhi-Voḍeya built a <i>maṭha</i> at Basaruru for the use of the <i>settis</i> of the place and gave for its maintenance certain lands in the presence of god Mahādeva. The inscription also registers various other grants made to the <i>maṭha</i> by the <i>settis</i> .
392	On a slab set up by the side of a house to the east of the tank called Dēvarakere.	Do.	Virapratāpa Sadāsiva-Mahārāya ..	Śaka 1477, Rākṣasa, Karttika, śu. 1.	Do.	.. Registers a gift of lands and gold to a charity house at Basaruru made by a certain Kōṭṭēvara-Setṭi when Sadāsiva-Nayaka was governing the Tulu-rajya, under the orders of the king and Mallappa-Voḍeya was administering the Barakuru-rajya at the instance of Sadāsiva-Nayaka.
393	On a slab adjoining the above ..	Do.	Virapratāpa Virūpakṣha-Mahārāya ..	Śaka 1394 (expired), Nandana, Bhādrapada, ba. 8, Wednesday.	Do.	.. Built in at the bottom. States that when Viṭṭharasa-Voḍeya was governing the kingdom of Barakuru under the king's orders, the <i>settis</i> of Basaruru made a gift of lands, (boundaries specified), on the occasion of a solar eclipse, to one Śiriyappa-Setṭi, a son of Naka-Setṭi who had just returned from a pilgrimage to Kāśi with an image of god Viśvanātha for worship and lamps to the god.
394	On a slab lying in a house-site to the south of the tank called Halavarakere.	Do.	Virapratāpa Sadāsiva-Mahārāya ..	Śaka 1468 (expired), Parabhava, Karttika, śu. 1.	Do.	.. Records that when Aochappa-Voḍeya was ruling over Barakuru-rajya under the order of the king, Santana Saṅkaralinga-Setṭi had built a charity-house in the temple of Viṭṭhaladeva and had bestowed certain lands, coconut gardens and tanks upon Saṅkaradumpali for its maintenance and the god's worship, and when in the course of time, the charity house had fallen down, Kumpara-Setṭi got it restored and granted it lands and money. Also registers various other grants to the same temple.

APPENDIX D.—List of photographs taken during the year 1926–27.

Number (continued from the last report).	Size of negative.	Description.	Locality.	District.
938	Full-plate	General view of the Śiva temple ...	Tirumalai ...	Ramnad.
939	Do.	Stone statue of a Chief in the same temple.	Do. ...	Do.
940	Do.	Sculpture-in-relief of Skanda (?) in the rock-cut cave within the same temple.	Do. ...	Do.
941	Do.	Sculpture-in-relief of Umamahēśvara in the same place.	Do. ...	Do.
942	Do.	Stone statue of Tirumala-Nāyaka and his two wives in the Śiva temple.	Śrīvilliputtūr ...	Do.
943	Do.	Stone statue of another Nāyaka king and his two wives in the same place.	Do. ...	Do.
944	Do.	Stone image of Manmatha in the Āṇḍāl temple.	Do. ...	Do.
945	Half-plate	Stone image of Rati in the same place ...	Do. ...	Do.
946	Do.	Stone image of a <i>Dvārapāla</i> in the ruined Śiva temple.	Kīlamāttūr ...	Madura
947	Do.	Stone image of another <i>Dvārapāla</i> in the same temple.	Do. ...	Do.
948	Full-plate	Stone images of Saptamātris in the same temple.	Do. ...	Do.
949	Do.	Stone image of Lingōdbhava in a niche on the west wall of the same temple.	Do. ...	Do.
950	Do.	General view of the ruined Śiva temple ...	Vikkiramañ-galam.	Do.
951	Do.	Metallic images of deities in the same temple.	Do.	Do.
952 & 953	Do.	Two views of the cavern with beds and Brāhmī inscriptions.	Vikkiramañ-galam (Nāgamalai).	Do.
954	Do.	Stone image of Agastya in the Śiva temple.	Tirunaraiyūr ...	Tanjore
955	Do.	West view of the front <i>gōpura</i> of the Śiva temple.	Paṭṭiśvaram ...	Do.
956	Do.	Stone statues of two Nāyaka kings in the same temple.	Do. ...	Do.
957	Do.	Stone statues of two other Nāyaka kings in the same temple.	Do. ...	Do.
958	Do.	Stone image of a horned <i>Dvārapāla</i> in the same temple.	Do. ...	Do.
959	Do.	Stone image of another <i>Dvārapāla</i> in the same temple.	Do. ...	Do.
960	Do.	Stone image of a third <i>Dvārapāla</i> in the same temple.	Do. ...	Do.
961	Do.	Stone image of Ardhanārīśvara in the same temple.	Do. ...	Do.
962 & 963	Do.	Two Yali-piṇars in the same temple ...	Do. ...	Do.
964	Do.	Stone statues of Gōvinda-Dīkshita and his wife in the same temple.	Do. ...	Do.
965	Do.	Stone image of Buddha in a small temple of a village goddess.	Do. ...	Do.
966	Do.	Sculpture-in-relief of Kambar (Tamil poet) and his wife in the Vishnu temple.	Tēraḷandūr ...	Do.
967	Do.	General view of the <i>gōpura</i> of the same temple.	Do. ...	Do.
968	Do.	Stone image of Pārvatī with child Skanda in the Śiva temple.	Tirukkadaiyūr	Do.
969	Do.	Stone statue of the legendary (Chēra) king Chandrabhūsbana-Mahārāja in the same temple.	Do. ...	Do.
970	Do.	Metallic images of Rāma, Lakshmaṇa and Sītā in the Vishnu temple.	Do. .	Do.
971	Do.	Metallic images of Rāma and Sītā ...	Do. ...	Do.

APPENDIX D.—List of photographs taken during the year 1926-27—*cont.*

Number (continued from the last report)	Size of negative.	Description.	Locality.	District.
972	Full-plate	Metallic image of Skanda (with four arms) in the Śiva temple (front view).	Parasālūr ...	Tanjore.
973	Do.	Metallic image of Skanda (with four arms) in the Śiva temple (back view).	Do. ...	Do.
974	Do.	Stone image of Līṅgōdbhava in the niche on the west wall of the same temple.	Do. ..	Do.
975	Do.	Stone image of Ardhanārīśvara in a niche on the west wall of the Śiva temple.	Śambanārkōyil	Do.
976	Do.	Stone image of Jyēsthā in the same temple	Do.	Do.
977	Do.	Metallic image of Kaṅkalamūrti in the same temple (front view).	Do.	Do.
978	Do.	Metallic image of Kaṅkalamūrti in the same temple (back view).	Do.	Do.
979	Do.	Stone image of Līṅgōdbhava in the niche on the west wall of the Śiva temple	Puñjai ...	Do.
980	Do.	Stone image of Durgā in a niche on the north wall of the same temple	Do. ...	Do.
981	Do.	Metallic image of Āyirattoruvar in the Śiva temple.	Ākkūr ...	Do.
982	Do.	Metallic image of Vīra-Hanumān (with 10 arms and two wings) in the Viṣṇu temple.	Ānanda- maṅgalam.	Do.
983	Do.	Metallic image of Skanda (with four arms) in the Subrahmaṇya temple.	Tiruvīḍaikaḷi ...	Do.
984	Do.	Sculpture in relief of some figures in the same temple.	Do. ...	Do.
985	Do.	Metallic image of Sundaramūrti in the Śiva temple.	Tiruveṇṇai- nallūr.	South Arcot.
986	Do.	Jaina figures in relief on a boulder ...	Ānandamaṅ- galam.	Chingleput.
987	Do.	Another Jaina image on the same boulder	Do.	Do.
988 a	Do.	Copper-plate grant No. 1 of 1925-26 ...	...	...
& b				
989 a	Quarter- plate.	Seal of do. (two views) ...	...	...
& b				
990 a	Full-plate	Copper-plate grant No. 3 of 1925-26 ...	...	...
& b				
991	Quarter- plate.	Seal of do. ...	...	...
992 a	Full-plate	Copper-plate grant No. 4 of 1925-26 ...	...	...
& b				
993	Quarter- plate.	Seal of do. ...	...	...
<i>Negatives prepared in early years by the late Dr. Hultzsch.</i>				
994	Full-plate	Rock-cut temple called the Vettuvānkōyil	Kaḷugumalai ...	Tinnevely.
995	Half-plate	Rock-fort and temple ...	Trichinopoly ...	Trichinopoly.
996	Full-plate	Front <i>gōpura</i> of the Śrī-Raṅganātha temple.	Śrīraṅgam ...	Do.
997	Do.	Panoramic view of the same temple ...	Do. ...	Do.
998	Quarter- plate.	<i>Vimāna</i> of the central shrine of the same temple.	Do. ...	Do.
999	Full-plate	Panoramic view of do. ...	Do. ...	Do.
1000	Do.	Śivagaṅga Fort and the Brihadīśvara temple.	Tanjore ...	Tanjore.
1001	Do.	The shore temple ...	Mahābalipuram	Chingleput.
1002	Do.	Do. another view ...	Do.	Do.
1003	Do.	The five <i>Rathas</i> ...	Do.	Do.
1004	Do.	The Dharmarāja-Ratha ...	Do.	Do.

APPENDIX D.—List of photographs taken during the year 1926-27—*cont.*

Number (continued from the last report)	Size of negative.	Description.	Locality.	District.
1005	Full-plate	The Mahishāsūramardani cave-temple and the old light-house.	Mahābali-puram.	Obingleput.
1006	Do.	Durgā fighting with Mahishāsura, cut in relief on a side of the same temple.	Do.	Do.
1007	Do.	Rāṅganātha cut in relief on the other side in the same temple.	Do.	Do.
1008	Do.	Arjuna's penance	Do.	Do.
1009 & 1010 1011	Do.	Two detailed views of the above	Do.	Do.
1012	Do.	Another unfinished sculpture in relief of Arjuna's penance.	Do.	Do.
1013	Do.	Rock-cut Gaṇēśa temple	Do.	Do.
1014	Do.	Krishna-Maṇḍapa	Do.	Do.
1015	Do.	Rock-cut Varāha cave-temple	Do.	Do.
1016	Do.	Sculpture in relief of Trivikrama in the same temple.	Do.	Do.
1017	Do.	Sculpture in relief of Varāha in the same temple.	Do.	Do.
1018	Do.	Figures of two monkeys	Do.	Do.
1019 & 1020	Do.	Two rock-cut temples	Do.	Do.
1020	Quarter-plate.	Sculpture in relief of Gaṇēśa cut on a rock at Vallam.	Vallam ...	North Arcot.

APPENDIX E.—Principal dates from Appendices A, B and C to the Annual Report for 1926-27, calculated with the help of the *Indian Ephemeris* by L. D. Swamikannu Pillai.

NOTE.—The following abbreviations have been employed in these statements :—

1. Śu. and ba. respectively for *Sukla-paksha* and *Bhūla-paksha*, the bright and dark fortnights of the lunar month.
2. The ending moments of *tithis* and *nakshatras* are expressed as decimal parts of the day, and in a normal date the first decimal shows the ending moment of the *tithi* and the second the ending moment of the *nakshatra*. Thus the result—

A.D. 1510. Monday, Dec. 30 ; '94 ; '50 ; means that on the day in question the *tithi* quoted in the inscription ended at '94 of the day, i.e., 56½ *ghaṭikas* after mean sunrise, while the *nakshatra* quoted in the inscription ended at '50 of the day, i.e., 30 *ghaṭikas* after mean sunrise.

When only the *tithi* is quoted, its ending moment is shown by decimal figures next to the day of the month, thus : "A.D. 1289, Monday, Nov. 28 ; '70" is a convenient way of indicating the fact that a *tithi* ended at '70 of the day (42 *ghaṭikas* after sunrise) on Nov. 28, A.D. 1289, which was Monday.

3. When a *tithi* or *nakshatra* that is quoted in a record only commenced on the week-day quoted in the same record, the fact is indicated by the symbols *f.d.t.* or *f.d.n.* Thus :

"Wednesday, 6 Ap. A.D. 1384 ; '68 ; f.d.n. '29" means that the *tithi* quoted in the inscription ended at '68 (= 41 *ghaṭikas* after sunrise) on Wednesday, 6 Apr. A.D. 1384, but that the *nakshatra* quoted in the inscription only commenced on Wednesday and came to end at '29 (= 17½ *ghaṭikas* after sunrise) on the following day, Thursday.

Similarly "Friday, Apr. 26 ; f.d.t. '08 ; f.d.n. '13" means that the *tithi* and *nakshatra* quoted were current for the greater part of Friday, but came to end next day at '03 (= 5 *ghaṭikas* after sunrise) and '13 (= 8 *ghaṭikas* after sunrise) respectively, on Saturday.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
EASTERN GANGA.		
<i>Chōḍa-Gaṅgālēva.</i>		
1926	648	Śaka 107[4], Kumbha, amāvāsyā, Thursday, Solar eclipse = A.D. 1152, February 7, Thursday ; '42. There was a Solar eclipse on this day.
"	667	Śaka 1057, Regnal year ..., Mēsha, śu, pañchami, Friday = A.D. 1135, April 19, Friday ; f.d.t. '38.
"	673	Śaka 1059, Regnal year 63, Vriśchika, amāvāsyā, Monday, Solar eclipse = A.D. 1137, November 15, Monday ; there was a Solar eclipse on this day.
HAIHAYA.		
<i>Mahāmaṇḍalēśvara Anuṅga Kāmarāja.</i>		
1926	707	Śaka 1095 (wrong for 1085), Subhānu, Bhādrapada, śu. 10, Sunday = A.D. 1163, August 11, Sunday ; '20 ; the <i>nakshatra</i> was Mūla which was current till '22 of the day.
"	709	Śaka 10[6]9, Prabhava, Vaiśākha, śu. trayōḍaśi, Monday = A.D. 1147, April 14, Monday ; f.d.t. '75 ; the nak. Hasta commenced at '37 and ended at '44 the next day.
CHALUKYAS OF KALYANI.		
<i>Chālukya-Chakravarti(?)</i>		
1927	104	Śaka 1101, Vikāri, Pushya, śu. trayōḍaśi, Monday, Uttarāyana-saṁkrānti. The details are erroneous in one or more respects. <i>Chālukyachakravartin Tribhuvanamalladēva, 'ruling from Kalyāna'.</i>
"	96	Chālukya-Vikrama year 9, Krōdhi (wrong), Uttarāyana-saṁkrānti, trayōḍaśi, Sunday. The given details are erroneous in one or more respects.
KAKATIYA.		
<i>Mahāmaṇḍalēśvara Rudradēva-Mahārāja, 'ruling at Ōruṅgallu'.</i>		
1926	711	Śaka 1214, Nandana, Vaiśākha, śu. 3, Monday = A.D. 1292, April 21, Monday ; '49 ; the <i>nakshatra</i> was Mṛigaśīrsha which was current till '78 of the day on Monday.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1926-27—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
ALUPA.		
<i>Pāṇḍyadēva—Ālpēndradēva.</i>		
1927	364	Śaka 1184, Dundubbi, Śrāvana, ba. 13, Sunday, Simha 16 = A.D. 1262, August 13, Sunday ; f. d. t. '34. The nak. Pushya was current till '91 of the day.
"	370	Śaka 1183, Durmati, Mārgasīra, śu. 6, Tuesday, Dhanus 3 = A.D. 1261, November 29, Tuesday ; '45; the nak. was Śatabhishaj which was current till '81 of the day.
CHOLA.		
<i>Rājakesarivarman alias Tribhuvanachakravartin Rājādhirājadēva.</i>		
"	241	3rd year, Rishabha, śu. pañchamī, Saturday, Pūṣam = A.D. 1020, April 30, Saturday ; '82 ; f. d. t. '49.
[<i>Rājē</i>]ndradēva.		
"	289	7th year, Simha, śu. saptamī, Wednesday = A.D. 1039, August 18, Wednesday ; '40.
<i>Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva I.</i>		
"	274	48th year, Simha 18, Monday, Rōhiṇī. Probably A.D. 1117, August 13, Monday ; but the nak. was Dhanishṭha which was current till '25 of the day.
<i>Tribhuvanachakravartin Rājarājadēva.</i>		
"	234	1[5]th year, Mithuna, śu. śkādaśī, Monday, Śōdi = A.D. 1161, June 5, Monday ; '83 ; '65.
"	285	2nd year, Mīna, śu. tritīyā, Monday, Śadaiyam = A.D. 1148, February 23, Monday ; f. d. t. '17 ; the nak. however was Rēvati which was current till '64 of the day. The nak. cited in the inscription is probably a mistake.
<i>Rājādhirājadēva II.</i>		
"	132	12th year, Kumbha, śu. travōdaśī, Thursday, Pūṣam. Probably A.D. 1175, February 5, Wednesday ; '53 ; '35. The week-day quoted in the inscription is perhaps a mistake.
"	133	13th year, Makara, ba. daśamī, Thursday, Viśākhā = A.D. 1176, January 8, Thursday ; '62, the nak. Viśākha, however, ended the previous day at '72 of the day.
<i>Vīrarājēndradēva (Kulōttuṅga-Chōḷadēva III).</i>		
1926	515	7th year, Vriśchika, ba. 4, Friday, Pushya = 1184, November 3, Friday ; '40, '47.
1927	113	6th year, Kumbha, śu. tritīyā, Wednesday, Uttirattadi = A.D. 1184, February 15, Wednesday ; f. d. t. '47 ; '57.
<i>Kulōttuṅga-Chōḷadēva III.</i>		
"	114	34th year, Tulā, ba. aṣṭamī, Saturday, Pūṣam = A.D. 1211, October 1, Saturday ; '43 ; f.d.t. '99.
"	121	32nd year, Kanni, śu. chaturdaśī, Friday, Śōdi = A.D. 1209, September 4, Friday ; f.d.t. '20 ; '76.
"	122	29th year, Vriśchika, dvādaśī, Monday, Rēvati. Probably A.D. 1200, November 13, Monday ; f.d.t. '15 ; '77.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1926-27—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>CHOLA—cont.</i>		
<i>Kulottuṅga-Chōladēva III—cont.</i>		
1927	130	15th year, Rishabha, śu. daśamī, Wednesday, Hasta = A.D. 1193, May 12, Wednesday; '61; f.d.t. '13.
"	296	9th year, Mīna, ba. navamī, Monday, Uttirattādi. Ba. 9 and nak. Uttirattādi cannot combine in the month of Mīna. If 'Mīna' is a mistake for 'Mithuna' as it seems very likely—the date would be A.D. 1187, June 1, Monday; f.d.t. '57; '92.
"	297	18th year, Mithuna, śu. dvitīyā, Sunday, Punarpūsam = A.D. 1195, June 11, Sunday; '61; '20.
"	313	25th year, Tūlā 12, Wednesday, Punarpūsam = A.D. 1202, October 9, Wednesday; '39.
"	314	25th year, Tūlā [1] 8, Wednesday, Punarpūsam. Probably A.D. 1203, October 15, Wednesday; but the nakshatra was Śravana (not Punarpūsam as quoted in the inscription) which ended at '33.
"	316	21st year, Mithuna, śu. tritīyā, Monday, Āsvatī. Śu. tritīyā and nak. Āsvatī cannot combine in the month of Mithuna. The intended date was probably A.D. 1198, June 8, Monday; f.d.t. '66; the nak. Pushya commenced at '39 on Monday.
"	317	38th year, Mithuna, ba. pañchamī, Monday, Śadaiyam = A.D. 1216, June 6, Monday; '38; f.d.n. '08.
<i>Rājarāja III.</i>		
"	120	28th year, Kanni, śu. dvādaśī, Monday = A.D. 1245, September 4, Monday; f.d.t. '01. In the absence of the nakshatra the date cannot be verified.
"	127	21st year, Karkātaka, śu. saptamī, Saturday, Śōdi = A.D. 1236, July 12, Saturday; '30; f.d.n. '20.
"	128	22nd year, [Makara], ba. pañchadaśī, Sunday, Tiruvōnam = A.D. 1238, January 17, Sunday; '80; '78.
"	143	20th year, Vriśchika, ba. aṣṭamī, Sunday, Makhā = A.D. 1235, November 4, Sunday; f.d.t. '09; f.d.n. '04.
"	150	15 + 1st year, Mīna, ba. tritīyā, Wednesday, Śōdi = A.D. 1232, March 10, Wednesday; f.d.t. '15; '95.
"	279	22 + 1st year, Kumbha, ba. daśamī, Monday, Mūlā = A.D. 1239, January 31, Monday; '36; '89.
"	298	4th year, Kumbha, śu. [tritīyā], Sunday, Uttiram. Śu. tritīyā and nak. Uttiram cannot combine in the month of Kumbha. If śu. is a mistake for ba., then the date would be A.D. 1219, February 3, Sunday; f.d.t. '52; '92.
"	299	5th year, Mēsha, śu. chaturthi, Monday, Rōhini = A.D. 1221, March 29, Monday; '13; '20.
"	301	4th year, Kumbha, śu. tritīyā, Saturday, Uttirattādi = A.D. 1220, February 8, Saturday; '78; '44.
"	302	4th year, Kumbha, [śu.] dvitīyā, Monday, Uttiram = A.D. 1219, February 18, Monday; '21; '01.
"	308	5 + 1st year, Kumbha 28, Saturday, Rōhini. The given details are erroneous in one or more respects. Since the nakshatra is not given, the date cannot be verified.
"	309	[5]th year, Dhanus, ba. saptamī, ... Hasta = A.D. 1221, December 7, Tuesday; '46; f.d.n. '76.
"	310	30th year, Kumbha 3, śu. Saturday, Rōhini. In the whole reign of Rājarāja, the given details work correctly only for the 3rd regnal year of the king (i.e.) A.D. 1219, January 26, Saturday; '44. Regnal year 30 must therefore be a mistake for 3.
"	319	8 + 1st year, Vriśchika, śu. dvādaśī, Monday, Svātī. The given details are erroneous in one or more respects.
"	354	24th year, Rishabha, śu. śaṣṭhī, Saturday, Punarpūsam = A.D. 1240, April 28, Saturday; f.d.t. '27; '36.
"	355	20th year, Karkātaka, ba. daśamī, Wednesday, Rōhini = A.D. 1235, July 11, Wednesday; '44; f.d.n. '25.

APPENDIX E.—Dates from Appendices A, B and C to the Annual Report for 1926-27—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>CHOLA—cont.</i>		
<i>Rājārāja III—cont.</i>		
1927	356	24th year, Dhanu, śu. prathamā, Monday, Mūlam = A.D. 1239, November 28, Monday; '21; '20.
<i>Rājendra-Chōladēva III.</i>		
1926	514	2nd year, Makara, śu. pratipada, Sunday, Tiruvōpam = A.D. 1247, December 29, Sunday; '81; f.d.t. '44.
1927	346	5th year, Tulā, śu. pañchamī, Monday, Hasta Śu. 5 cannot combine with nak. Hasta in the month of Tulā.
<i>PANDYA.</i>		
<i>Jaṭavarman Kulāśekharaḍēva.</i>		
1926	503	3 + 5th year, Makara 16, ba. pañchadaśī, Friday, Uttirāḍam = A.D. 1198, January 9, Friday; '32. But the nak. Uttirāḍam had ended at '92 the previous day.
1927	15	3 + 7th year, Mēsha 2, ba. śashti, Saturday, Uttirāḍam. The given details are erroneous in one or more respects.
"	20	13 + 3rd year, Mithuna, śu. trayōdaśī, Thursday Probably A.D. 1206, June 20, Tuesday. In the absence of the nakshatra, the date cannot be verified. The week day is probably a mistake.
<i>Jaṭavarman Vira-Pāṇḍyadēva.</i>		
1926	598	[15]th year, Tulā, śu. trayōdaśī, Wednesday Rēvati = A.D. 1269, October 9, Wednesday; '52; f. d.n. '51.
<i>Jaṭavarman Vira-Pāṇḍya (later).</i>		
"	518	2 + 18th year, Paṅguni 2, śu. 9, Monday, Punarpūsam. Irregular.
"	519 and 520	2 + 7th year, Arpaśi 23, śu. trayōdaśī, Sunday, Hasta. Irregular.
<i>Jaṭavarman alias Tribhuvanachakravartin Kōṇērīmaikōṇḍāṇ Perumāḷ</i> <i>Vira-Pāṇḍyadēva.</i>		
"	581	2 + 14th year, Vriśchika 2, śu. pañchamī, Wednesday, Uttirāḍam. If Vira-Pāṇḍya is the king who came to the throne in A.D. 1422-1423, the date 2nd October, Wednesday, A.D. 1459 answers to the details given in the inscription, but it is not the 16th year of the king. The details, however, do not work correctly for the Vira-Pāṇḍya who came to the throne in Śaka 1508, A.D.
<i>Jaṭavarman Sundara-Pāṇḍyadēva.</i>		
"	617	14th year, Kumbha, śu. trayōdaśī, Monday, Punarpūsam. Two dates are possible for the given details, viz., (1) A.D. 1264, February 11, Monday; '68; however the nak. was Pushya which ended at '12 of the day. (2) A.D. 1291, February 12, Monday; '89; here also the nak. was Pushya which ended at '25. The latter date fell in the reign of Sundara Pāṇḍya with the initial date 1277 A.D.
1927	311	7th year, Mīna, śu. prathamā, Monday, Uttirāḍam = A.D. 1283, March 1, Monday; '91; '78.
<i>Māṇavarman alias Tribhuvanachakravartin Kulāśekharaḍēva.</i>		
"	62A	8th year, Vriśchika 17, ba. havamī, Saturday, Uttirāḍam = A.D. 1321, November 14, Saturday; '77; f. d. n. 10.

APPENDIX H.—Dates from Appendices A, B and C to the *Annual Report* for 1926-27—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>PANDYA—cont.</i>		
<i>Jatavarman alias Tribhuvanachakravartin Parākrama-Pāṇḍyadēva.</i>		
1926	527	32nd year, Kanni, śu. daśamī, Friday, Uttirādam. There are corresponding dates in both the reigns of Parākrama-Pāṇḍya who ascended the throne in 1315 A.D. and 1357-58 A.D. viz., (1) A.D. 1347, September 14, Friday; f.d.t. '04; '60. (2) A.D. 1388, September 11, Friday; 82; '59.
"	601	8th year, Mēsha, śu. navamī, Saturday, Ayilyam = A.D. 1322, March 27, Saturday; f.d.t. '06; f.d.n. '83.
<i>Parākrama-Pāṇḍya alias Śrīvallabhadēva.</i>		
"	529	Śaka 1356, Karkāṭaka 28, ba. 5, Monday, Rēvati, 33rd regnal year = A.D. 1434, July 26, Monday; '59; '88.
<i>Māravarman alias Tribhuvanachakravartin</i>		
"	567	Śaka 1394, ..., śu. dvitīyā, Thursday, Tiruvōnam = A.D. 1472, December 31, Thursday; '82; '44.
<i>Aḷaṅ-Perumāḷ Parākrama-Pāṇḍyadēva.</i>		
"	565 & 566	Śaka 1403, 2 + 12th year, Kanni 7, śu. caturdaśī, Thursday, Sadayam = A.D. 1481, September 6, Thursday; f.d.t. '14; '74.
<i>Kulaśekhara-dēva.</i>		
"	563 & 564	Śaka 1395, 2 + 42nd year, Kanni 19, ba. 10, Friday, Ayilyam = A.D. 1473, September 17, Friday; '09; f.d.n. '13.
"	600	9th year, Simha, śu. dvitīyā, Thursday, Uttiram = A.D. 1438, August 21, Thursday; f.d.t. '87; f.d.n. '39.
<i>Jatavarman Kulaśekhara, 'who revived the past.'</i>		
"	524	Śaka 1456, Jaya, Āṇi 16, śu. 2, Saturday, Punarpūṣam = 1534, June 13, Saturday; '80; '38.
"	531	Śaka 1483, 11th year, Dundubhi, Uttarāyana-saṅkrānti, Makara, śu. 11, Monday, Hasta Śu. 11 and nak. Hasta cannot combine in the month of Makara. The date intended was probably A.D. 1563, January 4, Monday; f.d.t. '23; but the nak. was Krittikā which was current till '40 of the day.
"	535	20 + 1st year, Vibhava, Dakṣiṇāyana, Simha 15, ba. 5, Thursday, Aśvati = A.D. 1568, August 12, Thursday; f.d.t. '13; f.d.n. '20. Simha 15 is evidently a mistake for Simha 13.
"	536	Śaka 1465, Krōdhin, Dhakṣiṇāyana, Saradritu, Tula 18, śu. 1, Friday, Viśakhā = 1544, October 17, Friday; '50; '81.
<i>Jatavarman alias Tribhuvanachakravartin Kōṇṇirīṇmaikondāṇ Perumāḷ Kulaśekhara-dēva alias Parākrama-Pāṇḍyadēva, son of Abhirāma Parākrama-Pāṇḍya.</i>		
"	538	2 + 1st year, Parābhava, Dakṣiṇāyana, Saradritu, Tula 17, śu. 1, Friday, Svāti. In the month of Tula in Parābhava, śu. 1 and Svāti were current on A.D. 1546, October 24, Sunday, f.d.t. '77; '40; but then the week day and the solar date quoted in the inscription do not seem to be correct.
"	580	Śaka 1468, Parābhava, Mithuna 21, ba. pañchamī, Friday, Sadayam = A.D. 1546, June 18, Friday; '74; '78.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1926-27—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
PANDYA— <i>cont.</i>		
<i>Jaṭavarman alias Tribhuvanachakravartin Perumāḷ Kulaśēkharadēva.</i>		
1926	530	2 + 6th year, Vaigāsi 2, ba. trayōdaśi, Wednesday, Mṛigaśirsha. Irregular.
<i>Māṇavarman Sundara-Pāṇḍya.</i>		
"	537	2 + 15th year, Śaka 1469, Kaṇṇi 9, ba. 11, Friday, Punarpūṣam = A.D. 1547, September 9, Friday; '91; '60.
<i>Tirunelvēlpperumāḷ.</i>		
"	570	Śaka 1473, Virōdhikṛit, Uttarāyaṇa, Śaiśava-ṛitu, Mīna 9, śu. daśamī, Friday Punarpūṣam = A.D. 1552, March 5, Saturday; f.d.t. '03; '62. The week-day quoted in the inscription is probably a mistake.
<i>Jaṭavarman alias Tribhuvanachakravartin Kōṇērinmaikōṇḍāṇ Perumāḷ Atiēirarāma Śrīvallabhadēva.</i>		
"	591	Śaka 1493, 9th year, Āṅgīrasa, Uttarāyaṇa, Vasanta-ṛitu, Mēsha 11, ba. daśamī, Friday, Śravishthā = A.D. 1572, April 7, Monday; '95; '65. The week-day is probably a mistake.
"	592	Śaka 1493, 10th year, Āṅgīrasa, Uttarāyaṇa, Vasanta-ṛitu, Chittirai 26, śu. pañchamī, Monday, Uttiram. Irregular. Śu. 5 and even ba. 5 cannot combine with nak. Uttiram in the month of Obittirai.
<i>Kōpperuṇḍiṅgadēva.</i>		
"	504	14th year, Mīna, śu. 1, Sunday, Āśvati = A.D. 1257, March 18, Sunday; '60; f.d.n. '18.
"	506	14th year, Rishabha, ba. pañchamī, Wednesday, Mūla. The given details are erroneous in one or more respects. The intended date was probably A.D. 1258, May 22, Wednesday; the <i>tithi</i> ba pañchamī commenced at '98 on the day. The Nak was, however, Uttara-Āśādhā which was current till '64 of the day.
SAMBUVARAYA.		
<i>Sakalalōkachakravartin Rājanārāyaṇa Sambuvarāya.</i>		
"	494	19th year, Kārttigai, ba. 10, Friday, Hasta = A.D. 1342, November 22, Friday; f.d.t. '64; f.d.n. '42.
"	498	7th year, Mithuna, śu. 3, Svāti, Friday. Śu. 3 and even ba. 3 cannot combine with nak. Svāti in the month of Mithuna.
VIJAYANAGARA.		
<i>Mahāmaṇḍalēśvara Vīra Bukkaṇa-Oḍeya.</i>		
1927	374	Śaka 1287, Krōdhi, Bhādrapada, ba. 6, Monday = A.D. 1364, August 19, Monday; '57.
"	375	Śaka 1295, Paridhāvi, Kārttika, śu. 5, Thursday. Probably A.D. 1372, November 1, Monday; '45. The date cannot be verified in the absence of the nakshatra. The week-day quoted in the inscriptions is probably a mistake.
"	376	Śaka 1287, Viśvāvasu, Āśvayuja, ba. 2, Thursday = A.D. 1365, October 2, Thursday; '83.
<i>Ariyana-Uḍaiyar (Harihara II).</i>		
"	384	Śaka 1300, Piṅgala, Kārttika, śu. 1, Tuesday = A.D. 1378, August 24, Tuesday; '71.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1926-27—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>VIJAYANAGARA—cont.</i>		
<i>Ariyāṇa-Uḍaiyar (Harihara II)—cont.</i>		
1926	486	Randri, Mīna, śu. 12, Friday, Anīlam. Śu. 12 and nak. Anīlam cannot combine in the month of Mīna. The intended date was evidently A.D. 1381, March 8, Friday; '21; the nak. Makhā was current till '70 of the day.
<i>Virapratāpa Bukkarāya (II).</i>		
1927	369	Śaka 1328, Pārthiva, Phālguna, śu. 10, Monday = A.D. 1406, March 15, Monday; '57. Śu. is evidently a mistake for ba.
<i>Kampana-Uḍaiyar.</i>		
1926	492	Krōdhin, Karkāṭaka, śu. 3, Friday, Mṛigaśīrsha. The details given are erroneous in more than one respect. Śu. 3 and even ba. 3 and nak. Mṛigaśīrsha cannot combine in the month of Karkāṭaka.
<i>Mahāmaṇḍalēśvara Vira . . . rāya-Uḍaiyar.</i>		
1927	240	Śaka 1339, Hēvilambi, Kanni, śu. tritīyā, Vaiśākha = A.D. 1417, September 13, Monday; '66, f.d.n. '63.
<i>Dēvarāya II.</i>		
1926	489	Pīṅgala, Simha, ba. 3, Sunday, Uttirattādi = A.D. 1437, August 18, Sunday; '99; '33.
"	496	Śaka 1352, Sadhārana, Karkāṭaka, śu. 8, Friday, Viśākha = A.D. 1430, July 28, Friday; '77; '70.
"	497	Śaka 1353, Virōdhikṛit (expired), Paridhapi, Mēsha, śu. 10, Thursday, Punar-pūṣam = A.D. 1432, April 10, Thursday; '40; f.d.n. '38.
1927	264	Śaka 1372, Prajāpati, Karkāṭaka, śu. paurṇimī, Tuesday, Tiruvōṇam, Lunar-eclipse = A.D. 1451, July 13, Tuesday; '94; f.d.n. '72. There was a Lunar eclipse on this day.
<i>Mallikārjunadēva.</i>		
1927	366	Śaka 1373 (expired), . . . Śrāvana, ba. 10, Sunday. Probably A.D. 1451, August 21, Saturday; '97. The week-day cited in the inscription is perhaps a mistake.
<i>Virapratāpa Virūpākṣharāya-Mahārāya.</i>		
"	390	Śaka 1389 (expired), Sarvajit, Prathamā, Bhādrapada, śu. 15, Lunar-eclipse = A.D. 1467, August 15, Saturday; '63; there was a Lunar eclipse on this day.
"	393	Śaka 1394 (expired), Nandana, Bhādrapada, ba. 8, Wednesday = A.D. 1472, August 26, Wednesday; f.d.t. '23.
<i>Pratāparāya-Mahārāya, son of Virūpākṣha-Mahārāya.</i>		
"	391	Śaka 1408, Plavaṅga (expired), Kārttika, śu. 5, Sunday = A.D. 1487, October 21, Sunday '85.
<i>Kṛishnadēvarāya-Mahārāya.</i>		
1926	715	Śaka 1440, Bahudhānya, Kārttika, śu. 12, Uttahana-dvādasi = A.D. 1518, October 15, Friday; '84.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1926-27—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
VIJIANAGARA—cont.		
<i>Kṛishṇadēvarāya-Mahārāya</i> —cont.		
1927	230	Śaka 1[4]42, Vikrama, Karkāṭaka, śu. daśamī, Wednesday, Rōhiṇī. Śu. 10, and nak. Rōhiṇī cannot combine in the month of Karkāṭaka. The intended date was probably A.D. 1520, July 25, Wednesday; '24. The nak. was Jyēsthā which was current till '65 of the day on Wednesday.
„	368	Śaka 1447 (expired), Pārthiva, Phālguna, śu. 1, Monday = A.D. 1526, February 12, Monday; '49.
<i>Achyutadēva-Mahārāya</i> .		
1927	381	Śaka 1[4]57 (expired), Durmukha, Māgha, ba. 14, Thursday = A.D. 1537, February 8, Thursday; f.d.t. '19.
<i>Sadāśivādēva-Mahārāya</i> .		
	No. 4 App. A.	Śaka 1465, Śōbhakṛit, Bhādrapada, Vyatipāta-yōga, ba. shashṭhi, Tuesday, Rōhiṇī = A.D. 1542, August 31, Thursday; '81; f.d.n. '69: the week-day quoted in the record is probably a mistake.
1926	571	Śaka 1472, Śadhārāṇa, Vṛiśchika, ba. shashṭhi, Pushyā, Friday = A.D. 1550, October 31, Friday; '44; '74.
„	579	Śaka 1472, Śadhārāṇa, Vṛiśchika, śu. prathamā, Anurādhā, Sunday = A.D. 1550, November 9, Sunday; '61; '23.
1927	108	Śaka 146 [9], Plavaṅga, Pushyā, ba. 2, Wednesday, Makara-Samkrānti = A.D. 1547, December 28, Wednesday; '40.
„	293	Śaka 1482, Siddhārthi, Dhanus, śu. daśamī, Saturday, Āśvati = A.D. 1559, December 9, Saturday; '57; '85.
„	387	Śaka 1485, Dundubhi, Śrāvaṇa, śu. 1, Thursday = A.D. 1562, July 2, Thursday; '60. The date fell in the adhika—Śrāvaṇa month.
SALUVA.		
<i>Narasimharāya-Uḍaiyar</i> .		
1926	575	Śaka 1375, Śrīmukha, Simha 20, Monday, Uttiram. If the week-day and nak. quoted in the inscription are correct, then Simha 20 is a mistake for Simha 8. The date would then be A.D. 1453, August 6, Monday; f.d.n. '23.
<i>Virapratāpa Hoṃna-Kalaśa-Mahārāya</i> .		
1927	386	Śaka 1415, Paridhāvi, Āśvija, ba. 30, Solar eclipse = A.D. 1492, October 21, Sunday. There was a solar eclipse on this day.
TRAVANCORE.		
<i>San̄karanārāyaṇa Ven̄ṇuman̄koṇḍa Bhūtalavira Vira Udayamārttāṇḍavarman̄</i> .		
1926	540 and 576	Kollam 709, Ādi 16, śu. 5, Wednesday, Uttiram = A.D. 1534, July 15, Wednesday; f.d.t. '05; '68.
1927	59	Kollam 721, Chittirai 21, ba. trayōdasi, Sunday, Āśvati. The details given are erroneous in one or more respects. The intended date was probably A.D. 1545, April 17, Friday; on this day śu. 6 was current till '43 and nak. Punarpūsam till '56.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1926-27—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
MISCELLANEOUS.		
1926	573	Śaka 1398, Durmukhi, Vaiyāśi 12, purnimā, Wednesday, Viśakhā = A.D. 1476, May 8, Wednesday; f.d.t. '05; '40.
"	577	Śaka 1375, Śrīmukha, Mina, śu. ēkādaśī, Wednesday, Uttiram = A.D. 1454, March 13, Wednesday; the tithi was chaturdaśī, not ēkādaśī, and it ended at '69 while the nak. Uttiram was current till '05 the next day.
"	580	Śaka 1468, Parābhava, Uttarāyana, Grishmaritu, Mithuna 21, ba. pañchamī, Friday, Śadayam = A.D. 1546, June 18, Friday; '74; '78.
"	588	Visvāvasu, Vaigāśi 24, Monday, Uttirādam The characters of the record are of the 17th century A.D. The intended date was evidently A.D. 1665, May 22, Monday; '88.
"	597	Śaka 143 [8], Yuva, Āvapi 24, Thursday = A.D. 1515, August 23, Thursday.
"	634	Śaka 1137, Māgha, śu. 2, Thursday, Vishu-Saṅkrānti = A.D. 1216, January 21, Thursday, f.d.t. 65.
"	638	Śaka 1040, Kumbha, ba. pañchamī, Sunday. Probably A.D. 1119, February 2, Sunday; 54. The given details are not enough for verification.
"	641	Śaka 1074, Mēsha, amāvāsyā, Monday, Vishu-Saṅkrānti. In Śaka 1074 = A.D. 1152, Mēsha amāvāsyā fell on a Sunday (i.e.) April 6 and not on Monday as cited in the inscription.
"	644	Śaka 1066 ba. Sunday, Lunar eclipse = A.D. 1144, July 16, Sunday. There was a Lunar eclipse on this day.
"	645	Śaka 1050, Kumbha, śu. saptaṁī, Monday = A.D. 1129, January 28, Monday; '68.
"	646	Śaka 106[3], Kumbha, śu. trayōdaśī, Thursday, Uttarāyana-Saṅkrānti = A.D. 1141, February 20, Thursday; '68.
"	652	Śaka 1067, Tulā, śu. Thursday, Mahā-dvādaśī = A.D. 1146, October 17, Thursday; f.d.t. '54.
"	654	Śaka 10[99], Makara, śu. trayōdaśī, Thursday, Uttarāyana-Saṅkrānti = A.D. 1177, January 13, Thursday; f.d.t. '45.
"	657	Śaka 1040, Mēsha, śu. 13, Monday, Vishuvu-Saṅkrānti = A.D. 1117, April 16, Monday; '39.
"	659	Śaka 10[7] 3, (Māgha), Kumbha, Thursday, amāvāsyā, Solar eclipse. There was Solar eclipse in Kumbha month in Śaka 1073, (i.e.), A.D. 1151, February 18, but it was current on a Sunday and not on Thursday as quoted in the inscription.
"	659	Śaka 1073, Mēsha, ba. chaturdaśī, Saturday (Śauri-vāram), Vishu-Saṅkrānti = A.D. 1152, April 5, Saturday; '78.
"	664	Śaka 1049, Tulā, śu. Mahā-[dvādaśī], Monday = A.D. 1127, October 17, Monday; f.d.t. '87.
"	665	Śaka 10 [75], Kumbha, śu. pañchamī, Thursday = A.D. 1154, February 4, Thursday; '98.
"	670	Śaka 1057, Vriśchika, amāvāsyā, Sunday. Vriśchika amāvāsyā in Śaka 1057 was current on a Thursday (i.e.) 7th November, A.D. 1135 and not on a Sunday as cited in the inscription.
"	671	Śaka 1141, Ashādha, śu. ēkādaśī, Tuesday = A.D. 1219, June 25, Tuesday; '35.
"	674	Śaka 1046, Kanyā, ba. aṣṭamī, Wednesday = A.D. 1124, September 3, Wednesday; '46.
"	676	Śaka 1074, Mēsha, śu. pañchamī, Thursday = A.D. 1152, April 10, Thursday; f.d.t. '76.
"	679	Śaka 1044, Kanyā, śu. 2, Monday = A.D. 1122, September 4, Monday; '84.
"	680	Śaka 105[3], Makara, śu. 4, Friday, Uttarāyana-Saṅkrānti = A.D. 1131, December 25, Friday; '52.
"	684	Śaka 1053, Makara, ba. amāvāsyā, Wednesday, Solar eclipse. There was no Solar eclipse, in the month of Makara in Śaka 1053 = A.D. 1131. Even in Śaka 1052 and 1054 A.D. there was no Solar eclipse in the month of Makara.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1926-27—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
MISCELLANEOUS— <i>cont.</i>		
1926	685	Śaka 1053, Kumbha, śu. trayōdaśī, Monday = A.D. 1132, February 1, Monday; '26.
"	687	Śaka 1063, Kanyā, Solar eclipse = A.D. 1141, September 2, Tuesday; there was a Solar eclipse on this date.
"	689	Śaka 1105, Kumbha, śu. dvitīyā, Monday. In Śaka 1105 = A.D. 1183, śu. 2, was current on a Sunday (i.e.) 6th February and not on Monday as quoted in the inscription.
"	690	Śaka 1061, Makara, śu. [tri]tīyā, Monday, Uttarāyana-Sankrānti = A.D. 1139, December 25, Monday; '98.
"	692	Śaka 104[8], Makara, śu. daśamī, Saturday, Uttarāyana-Sankrānti = A.D. 1126, December 25, Saturday; f.d.t. '30.
"	694	Śaka 1343, Plava, Kārttika, śu. 7, Sunday = A.D. 1421, November 2, Sunday; '13.
"	697	Śaka 1789, Prabhava, Vaiśākha, śu. saptamī, Friday = A.D. 1867, May 10, Friday; '60.
"	706	Śaka 1173, Virōdhikrit, Pushya, śu. dvādaśī, Tuesday, Makara-Sankrānti = A.D. 1251, December 26, Tuesday; '39.
"	717	Śaka 1716, Ānanda, Māgha, śu. 15, Āṅāraka-vāra (Tuesday), Lunar eclipse = A.D. 1795, February 3, Tuesday; '97. There was a Lunar eclipse on this day.
"	719	Kali 4928, Vyaya. Vaigāsi 28, Thursday, Punarpūṣam, tṛitīyā = A.D. 1826, June 8, Thursday; '79; '88.
1927	86	Kollam 733, Piṅgala, Kārttigai 23, śu. dvitīyā, Monday, Mūla = A.D. 1557, November 22, Monday; f.d.t. '18; '80.
"	89	Śaka 1730, Kali 4909, Śukla, Chittirai 11, śu. saptamī, Friday, Punarpūṣam = A.D. 1809, April 21, Friday; f.d.t. '28; f.d.n. '15.
"	91	Śaka 1664, Kali 4843, Dundubhi, Vaiyāsi 22, Friday, Rōhinī = A.D. 1742, May 21, Friday; however the nakshatra was Kṛittikā (not Rōhinī as given in the record) which was current till '14 the next day.
"	94	Śaka 1763, Kali 4942, Śubhakṛit, Chittirai 4, śu. Friday, Rōhinī = A.D. 1842, April 15, Friday; '03.
"	95	Śaka 1765, Kali 4944, Śōbhakṛit, Paṅguṇi 14, Monday, Mṛigaśīrsha, śu. saptamī. The given details are erroneous in one or more respects.
"	100	Śaka 1597, Rākshasa, Pushya, ba. 10, Wednesday = A.D. 1675, December 31, Friday; '54. The week-day in the inscription is perhaps a mistake.
"	156	Śaka [1665], Rudhirōdgārin, Arpaśi 15, Monday, daśamī, Śadaiyam = A.D. 1743, October 17, Monday; '13; '61. [The year portion is left blank in the inscription. The palaeography of the record suggests 18th century as the date. Moreover, the details do not work correctly for 16th and 17th centuries].
"	187	Virōdhikrit, Māsi 26, Monday, dvādaśī, Pūṣam = A.D. 1792, March 5, Monday; '65; '45.
"	259	Śaka 1514, Khara, Kumbha, śu. daśamī, Friday = A.D. 1592, February 11, Friday; f.d.t. '46.
"	291	Śaka 1476, Ānanda, Dhanu, śu. purnimā, Tiruvādirai, Monday, Lunar eclipse. In Śaka 1476 = A.D. 1554, Ānanda, there was a Lunar eclipse in the month of Dhanu, viz., December 8, Saturday. The week-day quoted in the inscription is perhaps a mistake.
"	318	Śaka 1627, Kali 4809, Parthiva, Tai 12, Thursday, Ratha-saptamī, Āśvatī = A.D. 1706, January 10, Thursday; '15; '71.

PART II.

The most notable event of the year is the discovery at Nāgārjunikonda in the Palnad taluk of the Guntur district, of more Brāhmī inscriptions of the early Ikṣvāku dynasty of chiefs, of whom three epigraphs secured last year from the same place have brought to light three generations of kings having their sway over these regions about the third century A.D. As anticipated, the place has proved rich in ancient Buddhist remains, and preliminary excavations conducted by the Archæological

Superintendent over three detached areas in the village have revealed the existence of a number of *chaitya*-halls, *vihāras* and *stūpas*, some of them on the hill-tops and others on the plains to the south of the hill-fort. A brief description of such of them as contain inscriptions may be of some use in understanding the new epigraphs.

2. As we enter the sites after crossing three hill-passes, we find to our left a hillock on the top of which there is in evidence a circular mound having in front of it an open space with four rows of pillars (many of them broken) surrounded by vestiges of chambers all round. To the north of

The *Nallarāḷlabōdu* mound.

this is another hillock containing a big mound called the '*Nallarāḷlabōdu*' with a spacious masonry work in ruins, evidently a *vihāra* or monastery, comprising of several chambers round an open court-yard in the middle. On the south-east corner of this monastery which was excavated, is an apsidal temple (*chēṭṭiya-ghara*) on the stone pavement of which is found a long Brāhmī inscription in four lines (No. 214 of 1927). A circular stone structure in the interior with its parts found dismantled in the debris should have served as the *sanctum* for the *dhātu*, or more probably, an image of the Buddha.

A furlong to the west of this mound in the open plain is a huge circular *stūpa* of brick-work now known locally as the '*Ūbaguṭṭa* (owl-mound)'. It is about 20 feet in height and 50 in diameter, consisting of 24 cells built with brick walls arranged in two concentric circles and filled up with earth. It is surrounded with a circular path paved with bricks with a rectangular projection at the entrance on the east side.

The *Ūbaguṭṭa-stūpa* and the *Sēla-maṇḍava*.

Standing against the sides of the *stūpa* at each of the four cardinal points should have originally been planted five marble pillars in a row. All of them had fallen down and were buried in the debris except two, one of which is standing intact in its position on the east side and contains the inscription (No. 391 of 1926) copied last year. The other which stands on the northern side has its front half cleft off right through and lost. As many as 16 pillars, seven of them broken in pieces, were unearthed in this site and were found engraved with inscriptions (Nos. 196 to 211 of 1927). A few yards to the east of this is a small mound which on excavation revealed another apsidal hall or *Sēla-maṇḍava* with a circular stone-work in the apse and an inscription in two lines on its stone pavement (No. 212 of 1927). This record mentions a *vihāra* in close connexion with this *maṇḍava* and the *stūpa* mentioned above or as the inscriptions call it the *Mahā-Chēṭṭiya*. No. 203 also refers to the *Mahā-Chēṭṭiya* as forming part of this *vihāra* of which however there is no trace at present.

Two furlongs to the north-west of this *stūpa* in a dry field is another mound called the *Itikarāḷlabōdu* (the brick mound) in which a superficial scraping brought out an inscribed slab (No. 213 of 1927). There is a still smaller mound close by which might reveal an apsidal *chēṭṭiya*-hall if worked out. In front of these

The *Itikarāḷlabōdu* mound.

mounds are four or five rows of marble pillars which are evidently the vestiges of an old monastery called the *Dēvi-vihāra* in No. 213. On one of these pillars is engraved an inscription which was copied last year (No. 392 of 1926). It looks as though these three structures, viz., a circular *stūpa*, an apsidal *Chēṭṭiya*-shrine, and a pillared hall or monastery were generally together.

Another mound by name *Palugubōḍu* about three furlongs to the south-west of the above was also excavated, when two or three broken parts of an ornamental frieze or railing were unearthed along with some other relics and were found to contain one line of damaged writing on the lower margin (No. 215 of 1927). There are many more such remains in the village requiring further excavation.

The *Palugubōḍu*-mound.

3. The name of the place suggests that it might have been intimately connected with the life and teachings of the great Buddhist teacher Nāgārjuna, the founder of the Mahāyāna school of Buddhism who 'surrounded the great shrine of Dhānyakāṭaka with a railing'. But from the records so far available we can get absolutely no information about his association with it.

Hill named after the Buddhist teacher Nāgārjuna.

However, detailed excavation in the locality may possibly yield better results. His date was fixed by Dr. Burgess within a few years before or after A.D. 200 (*Amarāvati stūpas*, p. 9). We are told by Hieun Tsang that a king named So-to-po-bo established a magnificent Sanghārāma for the sake of Nāgārjuna on the Po-lo-mo-lo-ki-li mountain and in this monastery Nāgārjuna is said to have spent his last days with Bhikṣhus from various places whom he had invited to reside with him and stored it with copies of all canonical books and their commentaries. This Po-lo-mo-lo-ki-li has been identified with Bhramaragiri or Śirīparvata in the Kurnool district (*ibid.* pp. 6-7). Although Śirīparvata or Śrīśailam which is on the southern banks of the Kistna

Śirīparvata near Nāgārjunikoṇḍa.

is only about 50 or 60 miles west of Nāgārjunikoṇḍa and is now, like the

latter, under the possession of the Pontiff of the Pushpagiri-maṭha in the Cuddapah district, no early Buddhist remains seem to have been found at this place when it was visited by this office in 1915. It appears to be therefore reasonable to locate it somewhere near Nāgārjunikoṇḍa itself, and this surmise gains support from inscription No. 214 mentioned already, which refers to a number of structures built at Vijayapuri in Sirīparvata.

4. The records of the place mentioned above give us the names of several persons related to the ruling family of the Ikṣvākus and of others including some Buddhist monks who were associated with the donations registered in them. From three of the inscriptions on the pillars in the 'Ūbaguṭṭa' (Nos. 203-5 of 1927) we gather that this *Mahā-Chēṭiya* was renovated in the 6th year of king Mādharīputa Siri Vīra Purisadata,

The *Mahā-Chēṭiya* renovated in the reign of king Purisadata,

the son of Vāsīṭhīputa Siri Chāntamūla who, as already known, boasts of having performed several Vedic sacrifices and made

various kinds of gifts. It may be mentioned here that the regnal year of the king given in No. 391 of 1926 which was read as 8 in the last Report, has to be corrected into 6, as No. 212 of 1927 reads at the end *chhaṭa* along with the numerical symbol. All these 16 epigraphs which are dated in his sixth year use almost the same expressions when describing king Chāntamūla and the reigning king Purisadata, and register individually the presentation of the particular pillars on which they are engraved, by the several members of the royal family. Prominent among these donors we find Chāntisiri, the sister of Chāntamūla already known to us from No. 391 of 1926 from the same mound. She is called the aunt of Purisadata, and praised in high terms for her kindness to the followers of the other creeds, such as, Śramaṇas, Brāhmaṇas, Kavaṇas (?) and Vanījas, and for her charitable disposition. She is called 'the beloved of all virtuous people', a *Mahādānapatini* and a *Mahātalavari* and credited (in No. 209) with the reconstruction of the *Mahā-Chēṭiya*. She was the wife of Kandasiri of the Pūkiya clan, who was a *Mahāśēnāpati* (great general) and a *Mahātalavara* evidently under the king. *Talavara* literally means 'a bailiff' or 'a watchman' and in this case seems to have been used in the sense of a Magistrate or some high officer. The son of this Chāntisiri and Kandasiri was Khandasāgarāṇṇaka (?).

Ten out of the sixteen pillars of this *Mahā-Chēṭiya* which is said to have enshrined the *dhātu* of 'the Enlightened one', (Nos. 196-199, 201, 204, 206, 208 (?), 209, and 211 of 1927) and the stone-*maṇḍava* mentioned in No. 212 are also said to have been the gift of Chāntisiri made, as she says, for the merit of both the families (united by her marriage), for securing for her 'the wealth of final beatitude' (*nivāṇa-samapati*)

and for the happiness of the whole world. We learn further (from Nos. 204 and 205 of 1927) that this 'new work' of the *Chēṭiya* with its pillars which received the

and consecrated by Āchārya Badanta
Ānanda of Nandighama.

approbation of the teachers of the *Apara-
mahāvanasēṭiyas* was consecrated by the

the *Nikāya* at Nandighama and a native of Paṃṇagāma, who was well-versed in all the branches of the sacred Buddhist lore (*Pañchamātuka*?).

5. Of the donors of the other pillars one was Purisadata's queen Bapisirinikā (No. 205 of 1927) called also Chhatīsiri (No. 207 of 1927) the daughter of Hammasirinikā or Hammasiri, another sister of Chātāmūla, if she is not to be identified with

Purisadata's queen Bapisirinikā, donor of a pillar.

Chātīsiri by the reference to Purisadata as the *jāmālā* of Chātīsiri in No. 212 of 1927. She figures again in another

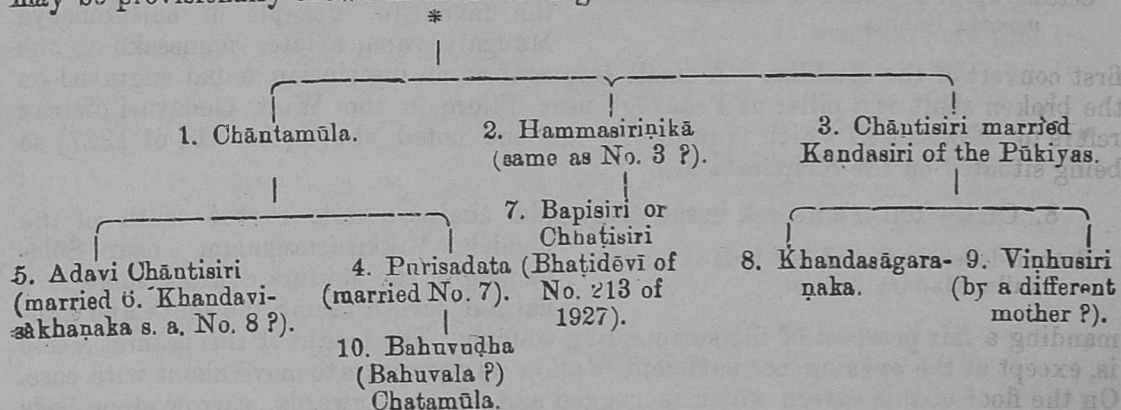
inscription (No. 213) under the name Bhatīdēvī 'ladyship' as the donor of the 'Dēvivihāra' in the 2nd regnal year of king Bahuvudha Chātāmūla who is apparently no other than (her son) Bahuvāla of No. 393 of 1926. Another donor was a certain Rā[lu]dhara-Bhaṭarīkā (No. 203 of 1927) who is called the *Mahādēvī* (of Purisadata?) hailing from (?) Ujjain (*Ujanikā*). In the same record mention is made of a *Mahāvihāra* of which this *Mahā-Chēṭiya* perhaps formed part, and a liberal gift of money (*dināri māsaka*) is registered as having been made by Chātīsiri when the *Chēṭiya* was consecrated. No. 208 of 1927 makes mention of another donor of a pillar, also a lady, who is simply referred to as the wife (another?) of Mahākandasiri of the Pūkiyas and the mother of the *Mahāsēnāpati* and *Mahātālavara* Vinhusiri who should therefore have been the brother of Khandasāgarāṇa, the son of Princess Chātīsiri mentioned above.

Chātāmūla's daughter was Adavi Chātīsiri the sister of Purisadata, who was married also to a *Mahātālavara* called Khandavisākhanaka of the Dhanaka (?) clan (No. 200 of 1927). The inscription calls him both a *Mahāsēnāpati* and a *Mahādandanāyaka* and the close resemblance of his name to that of Chātīsiri's son Khandasāgarāṇa would tempt one to identify the two with each other, but for the fact

Dhanaka and Pūkiya clans.

that one of them belonged to the Pūkiya clan while the other was of the Dhanakas.

The relationship of the several persons mentioned in the foregoing paragraphs may be provisionally shown in the following table :—



Two more clans of the same period are mentioned in another inscription of Purisadata (No. 202 of 1927), viz., the Hirāṇnakas and the Kulahakas. A member of the former named Vāsithīputa Khandachaliki Kammanaka who was another *Mahātālavara* and *Mahāsēnāpati* (under Purisadata) married a certain Chula-Chātīsirinikā of the latter clan, whose gift was the pillar bearing this inscription.

6. The longest inscription in this collection is No. 214 of 1927 already referred to as being engraved on the stone-pavement of the *Chaitya*-hall on the *Nallarāḷlabōdu*. It begins with a salutation to the Buddha who is introduced with a number of epithets of high praise and described as having been born in the family of the illustrious Ikhāku-Rājarisi. The record is dated in the 15th year of king Mādhariputa

The Buddha born in the family of Ikhāku-Rājarisi.

[Purisadata?] and mentions Siripavata as being sacred (?) to the Buddhist missionaries propagating their faith in such

distant countries as Kasmira, Gandhāra, Chīna, Avarānta, Vamga, Vanavāsi, and Tambapānidīpa (Ceylon). It records the dedication in the various portions of Vijaya-purī on this range of hills, of *chētiya-gharas* (chaitya-grihas), *sēla-maṇḍavas* (saila-maṇḍapas), *talākas* (tatākas) etc., by a certain lady-devotee (*upāsikā*) named Bōdhisiri assisted by her numerous relations, such as her husband, parents, sister, brothers, nephews, uncles etc., numbering about twenty-five. Four *viḥāras* are mentioned to which these gifts were made as adjuncts, viz., one on the 'Chuladhammagiri,' the *Kulaha-viḥāra*, the *Sihala-viḥāra*, and the *Dēverakōṇa-mahāviḥāra* on the 'Mahādhammagiri.' The addition made to the *Sihala-viḥāra* is called the *Bōdhirukha-pāsāda* (the Hall of the Bōdhi tree). The *Kulaha-viḥāra* seems by its name to owe its origin to the Kulahaka clan mentioned above. The other gifts made by these *bandhu-vaggas* are the *padhānasālā* (?) on the *Dēvagiri*, a tank with a *maṇḍapa* on the *Pūvasēla*, a stone-*maṇḍava* at the eastern entrance of the *Mahā-Chētiya* in the *Kaṇṭakasēla*, a number of *dēvarakas* (?) and two *sēla-maṇḍavas*, one on the *Pupigiri* (Pushpagiri?), and the other in or near a *viḥāra* (name lost). All these are stated to have been endowed with riches by the donors. The names of the *thēras* who supervised the construction of these structures are given at the end as *Chandamukha-Thēra*, *Dhammanandi-Thēra* and *Nāga-Thēra*.

7. The remains at Rāmireddipalle in the Nandigama taluk of the Kistna district briefly noticed in my *Annual Report* for 1924, page 3, were excavated and restored by the Archæological Superintendent and are now under the protection of Government. The *stūpa* contains some excellent sculptures on marble slabs set up on its four sides. Only two inscriptions, however, have been found on this site—one on

The *stūpa* at Rāmireddipalle.

the lower margin of two pieces of a broken frieze and the other on the pedestal of a Buddha figure cut on a pillar in bold relief. The former which is much damaged mentions some *Mahātīlavaras* belonging to (the family of) the *Mūgiyas* who may be identical with the *Pūkiyas* mentioned in the Nāgārjunikōṇḍa records, and also refers to a *Mahā-Chētiya* erected by a native of the south (*Dakṣaṇa-pathaka*). The other inscription which is in Sanskrit is much later and on palæographical grounds may be assigned to about the 8th century A. D. It records the setting up of this image of the Lord (Buddha) by a certain *Śrāmaṇaka* named Rāhula

Setting up of an image of Buddha by *Śrāmaṇaka* Rāhula.

the disciple of Āchārya Mādēva who was the favourite disciple of one Āchārya Maugalyāyana, a later namesake of the

first convert of the Buddha. A small fragment of an inscription found engraved on the broken shaft of a pillar at Pedavēgi near Ellore in the West Godavari district refers to *Kaṇṭakasēli* which is probably the one noted above (No. 214 of 1927) as being situated on the Siripavata hill.

8. On the top of a hillock in the Nāgamalai chain, a mile to the south of the

Brāhmī labels and rock-cut beds at Uṇḍānkallu, Madura district.

hamlet Vikkiramangalam near Śōlavandān in the Madura district, there is a natural cavern facing the south and com-

manding a fair prospect of the surrounding country. The height of this natural recess is, except at the opening, not sufficient to allow its occupants to move about with ease. On the floor of this cavern which is rugged and sloping inwards, narrow stone beds have been cut into the rock with low depressions in two rows of four and eight respectively, close to the uneven rocky walls on either side. In some cases a few beds have been partitioned off from each other by thin ridges running the whole length of the beds. No raised pillow-lofts in stone have been provided for these beds, but on the pillow-side of three of them, labels in the Brāhmī script have been incised, recording the names of the Buddhist mendicants who had occupied the beds in the 2nd or 3rd century B. C., namely, Vēṇ son of Antaiy-Pikān, Potilai Kuvirān, and Vēṇ-Kuvirān. The *Tiruvīlāyāḍar-purāṇam* (*Hālāsya-māhātmya*) states that the Śramaṇas (Buddhists and Jains) who were envious of the prevalence of the Śaivite religion in the Pāṇḍya capital, created by their incantations and sent out for the destruction of Madura on three separate occasions, three supernatural emissaries in the form of an elephant, a cobra and a cow. On all these occasions god Sundarēśa, the tutelary deity of Madura, is said to have come to the succour of

the Pāṇḍya king and his subjects by petrifying these monsters into the present forms of hills called the Āṇaimalai, the Nāgamalai and the Paśumalai, in the vicinity of Madura. These episodes, which have been numbered as the 22nd, 28th and 29th of the sixty-four divine sports of the god of Madura, are perhaps allegorical reminiscences of the philosophical contests in which the Śaivas of Madura, probably headed by Saint Tiruṇṇāśambandha, vanquished their opponents of the Bauddha and Jaina religions, who had come from these hill-retreats. This saint has himself described the existence of eight such colonies on the Āṇaimalai and adjoining hills in the lines :

ஆனைமாமலையா தியாயவிடங்கனிப்பவவல்லவ்ஞே
நீனர்கட்டுகளியேனவேன்றிருவாவவாயரனிந்தவே

of the first verse of his *Tiruvālavāy-padigam*, which he addressed in encouragement to the Pāṇḍya queen (*vaḷudikkū-māpperundēvi*), and has further in stanzas 4 and 6 of this decade of verses given a derisive list of Bauddha and Jaina cognomens, such as, Sandusēna, Indusēna, Dharmasēna, Kandusēna, Kanakasēna, etc., among the Jainas, and Kanakanandi, Pushpanandi, Pavananandi, Kumapanandi, Tivananandi, etc. among the Bauddhas. Āṇaimalai and Nāgamalai have caverns which were used as retreats by Buddhist and Jaina ascetics in ancient days, while Paśumalai has no such cavern on it now ; but there is one close to it on Tirupparaṅgunṇam. In this connexion, it may be remembered that the Pāṇḍya king Nedumāraṇ, the contemporary of Jñānasambandha (middle of the 7th century), had a strong leaning to the Jaina faith and that he had to be weaned from his infatuation by the joint efforts of his queen Mangaiyarkaraśi, his minister Kulachchirai-Nāyaṇār, and the saint Jñānasambandha.

THE CHŌLAS.

9. Besides a few Vatteluttu inscriptions secured from the Tinnevely district, the bulk of the Chōla records collected during the year comes mainly from the village Tiruppurambiyam which enjoyed the continued patronage of the Chōla rulers for nearly four centuries from Parāntaka I down to Rājendra-Chōla III. Almost all the rulers of this dynasty have signified their reverence to the god Śākshīśvara in this village by endowing various gifts to the god. According to the Śaivite tradition this temple is said to celebrate the grace of the Lord towards the two *daityas* Sunda and Upasunda mentioned in the *Mahābhārata*, for whose destruction the *apsaras* Tilōttamā had to be deputed from the celestial regions. It was also here that the Śaiva hymnist Jñānasambandha exhibited his miraculous powers by reviving the lover of a *vaṇiga* woman who had died of a snake-bite, and the popular name Śākshīśvara (the lord who witnessed) given to the deity is intimately connected with this strange incident. Both the Śaiva hymnists Jñānasambandha and Sundara have left a decade of verses each, in praise of the god at Tiruppurambiyam. Historically also the village is important as marking the battle-field where the Gaṅga-Pāṇḍya feud between Prithivīpati I and Varaguṇa-Pāṇḍya was settled by the loss of the life of the former (*South-Indian Inscriptions*, vol. II, p. 386).

10. The earliest Chōla records secured during the year are those of Parakēśarivarman who took Madura, *i.e.*, Parāntaka I (Nos. 331, 341, 342 and 345 of Appendix C) and they record uniformly endowments made for burning lamps in the temple of Tiruppurambiyam-udaiya-Bhaṭṭāḷaka. Of these No. 331 of 1927, dated in the 16th year, gives the epithet "conqueror of Madura and Īlam (Ceylon)" to Parāntaka. The earliest mention of the conquest of Īlam (Ceylon) so far known is only in the 37th year, *i.e.* 944-45 A.D. Verse 10 of the Udayēndiram plates of the 15th year mentions the victory of the Chōla king and the defeat of the army despatched by the king of Ceylon (*South-Indian Inscriptions*, vol. II, p. 387). The *Mahāvamsa* too mentions that the army despatched from Ceylon to help the Pāṇḍyas was not able to conquer the Chōlas (Chapter LII, Wijesinha's *Translation*, p. 80f). It is, however, known that Parāntaka I fitted out a second expedition against the Pāṇḍya country in his 12th year, when he defeated the Pāṇḍya king and the king of Īlam at Vēlūr, (*Annual Report for 1907*, paragraph 33). The defeat of the Singhalese army in this expedition must evidently have been so complete that Parāntaka assumed the title

'conqueror of Īlam' even in his 16th year, though it was fully justified only after his further expedition to the south, when the Pāṇḍya king deserting his kingdom actually sought refuge under the king of Ceylon.

11. Of the Vaṭṭeluttu inscriptions of Rājārāja I, Nos. 6, 7 and 84 of 1927 refer to the king's exploit at 'Kandalūr-sālai' while the rest (Nos. 2 and 8) dated in the 16th and 17th years of the king, have the full introduction beginning with the words '*tirumagaḷ-pōla*,' etc. Records of Rājārāja I up to his 17th year do not mention the conquest of Īlam (Ceylon) and 'Rattapāḍi, seven and a half lacs.' No. 333 of 1927 dated in his 18th year refers to the conquest of Ceylon in addition. All these epigraphs refer to endowments of land either to the temple of Brahmapuridēva at Tinnevely (No. 84 of 1927) or to that of Maṇōmayan-īśvarattu-Perumānadigaḷ at Vijayanārāyaṇa-chaturvēdimāṅgalam, a *brahmadēya* in Nāṭṭārup-pōkku, a division of Rājārāja-vaḷanāḍu. These records, besides indicating the extent of the Chōḷa country as far as Tinnevely in the south, are not of much importance. The interest of the

Rājārāja I.

remaining inscriptions of this king lies chiefly in the mention made of the several donors to the temple at Tiruppurambiyam. No. 335 of 1927 mentions that Vāṇavaṇ-Mūvēṇḍavēḷāṇ who was responsible for setting up the images of the attendant deities (*parivāradēvatas*) in the temple, remitted certain taxes wherewith to maintain twilight lamps and provide offerings to these images. This Vāṇavaṇ-Mūvēṇḍavēḷār is evidently identical with Terri-Vaigāvadigaḷ *alias* Vāṇavaṇ-Mūvēṇḍavēḷār, the headman of Puṅgaṇūr in Purakkiliyūr-nāḍu, mentioned in an inscription of Rājārājakēsari-varman from Tiruppurambiyam (No. 328 of 1927). A servant-maid of the Madhurāntaka-*teri-da-vēḷam* belonging to the *Mēlai-vēḷam* of the king and a certain Maḷavaraigaḷ make provision for maintaining a perpetual lamp in the temple (Nos. 340 and 330 of 1927). No. 338 of 1927 dated in the 3rd year of Rājārājakēsari-varman (Rājārāja I) registers a gift of silver vessels for the sacred bath of the god Mahādēva at Tiruppurambiyam by Udaiyapirāṭṭiyār for the merit of her son Śrī Gaṇḍaṇ-Madhurāntakadēva *alias* Uttama-Chōḷadēva. This record mentions the standard weighing rod called *Ṇṅu-turaiyāk-kālī*, the meaning of which term is not quite apparent.

12. The most important record of Rājēndra-Chōḷa I is No. 271 of 1927 from Paṭṭiśvaram in the Tanjore district. This record begins with the introduction '*tirumaṇṇi-vaḷara*,' etc., and is dated in the 7th year of the king. Reference is made in this inscription to the temple of Pañchavaṇmahādēviśvarattu-Mahādēva which was (raised as) a *pallippaḍai* in Paḷaiyāru *alias* Muḍikonḍasōḷapuram. Some interested

Rājēndra-Chōḷadēva I.

hand has attempted to erase the word *pallippaḍai*; nevertheless, the word can clearly be traced in the inscription. Pañchavaṇmahādēvī was one of the five queens of Rājārāja I (*South-Indian Inscriptions*, vol. II, p. 203), and the temple mentioned in the present record was evidently built over her mortal remains. It may be mentioned that the village Paṭṭiśvaram is only within three miles due north-east of Paḷaiyāru, the secondary capital of the Chōḷas where some of the Chōḷa kings got themselves anointed (paragraph 33 below).

Though the use of the word *pallippaḍai* in the sense of a building raised over the remains of a deceased person is not common in Tamil literature, we are not unfamiliar with this connotation of the word in inscriptions. A few inscriptions from Mēlpāḍi in the Chittoor district clearly use the word in this sense. There the passage runs : ஆற்றார் துஞ்சின தேவர்க்குப் பள்ளிப்படையாக உடையார் ஸ்ரீராஜராஜ-தேவர் எங்கள் நகரத்தில் எடுப்பித்தருளின அருஞ்சிகைசபையாத்து ஶீமாடேவர்க்கு etc.

Pallippaḍai or sepulchral structures.

(i.e., the god Mahādēva of the holy Ariṇjīśvara temple, which the lord Śrī Rājārājadēva was pleased to build in our town as a *resting place* for the king who fell asleep (died) at Aṇṇūr (*S.I.I.*, vol. III, p. 26 ff.). Owing perhaps to the existence of a *pallippaḍai*, Vikramaśōḷanallūr near Perumbarrappuliyūr (Chidambaram) was called Akkaṇ-pallippaḍai in No. 275 of 1913 dated in 14th year of Jaṭavarman Sundara-Pāṇḍya. It cannot be said that this village Akkaṇ-pallippaḍai has any reference to Vikrama-Chōḷa. It probably refers to the Akkaṇ of Sundara-Pāṇḍya who was later in time to Vikrama-Chōḷa after whom the village might have been named. Another record from Tirunirmalai near Madras (No. 559 of 1912) refers to

a Śiva temple at the village Pallippadai-agaram. In the Tamil lexicon *Piṅgala-nigandu* the word 'palli' is also explained as 'the abode of saints.' In his *Rāmāyana*, the Tamil poet-laureate Kambar devotes a chapter entitled *palliyadaip-padalam* to describe Bharata's sight of his father's corpse, and the subsequent funeral ceremonies. The word *palli-arai* is frequently used in inscriptions to denote a sleeping chamber in temples, and by euphemism its connotation can easily be extended to refer to the last sleeping chamber of a person.

13. The practice of constructing temples over the remains of a deceased person is not uncommon though it is not warranted by the *Āgamas*. In fact they forbid as inauspicious any construction on land containing bones or ashes. This explains the attempted erasure of the word *pallippadai* in the present inscription. However, the practice of constructing *samādhi*-temples, as these are known in ordinary parlance, seems to have slowly gained ground, till in the present day it has become more or less a rule to raise a sanctuary, if it could be afforded, over the last resting place of a person. In this connexion it will not be out of place to refer to the remarks of Mr. Longhurst on the existence in temples of bones underneath the *sanctum sanctorum* (*Archæological Report*, S. Circle, 1915-16, page 28 ff.).

A similar but a humbler practice is to place a portrait-statue of a dead person in a temple and offer worship to it. A statue for a living person is also placed in the

Portrait-statues to represent the dead.

temple, but in this case, the image stands there as a devotee, and by mere efflux of

time, it gets transformed into a deity. The existence of special halls known as statue-houses wherein were housed the statues of departed kings is referred to in the Sanskrit drama *Pratimā-nāṭakam* attributed to Bhāsa. In this play Bharata is said to have become aware of the demise of his father Daśaratha only after looking at the latter's statue. That these statues were more than mere representations raised to the memory of the departed will be clear from the fact that they were worshipped regularly like the gods of the Hindu pantheon. Inscriptional evidences to statue-worship are not wanting. The sister of Rājārāja I made provision for the worship of the

Inscriptional evidence for the worship of portrait-statues.

images of her parents (*S.I.I.*, vol. II, p. 68). A statue of Rājārāja I at Tanjore receiving all the honours in the temple is

noticed in the *Annual Report* for 1925, p. 81. The Chōla queen Śembiyan-Mādēviyār carved on stone the figure of her husband, Gandarādityadēva in the temple at Kōnērī-rājapuram (*Annual Report* for 1909, para. 41). This temple itself was built by Śembiyan-Mādēviyār in "the name of her lord the glorious Gandarādityadēva" and it is not above suspicion that the temple might have been raised to mark the last resting place of the Chōla king. A record from Kālahasti states how when a servant of a Chōla captain died, his sister set up a likeness of him cast in metal and placed it in the temple at Kālahasti (*Annual Report* for 1921-22, para. 21). This image is still in existence at Kālahasti. It may also be mentioned that a statue of Gōvinda-Dīkshita (No. 964 of App. D.), the brahman-minister of the Tanjore Nāyaka ruler Achyutappa-Nāyaka and his successor, and a scholar of no mean repute, is placed in the temple at Paṭṭiśvaram in the Kumbhakonam taluk.

14. The origin of the cult of ancestor-worship by effigy is to be traced to the placing of small stones (*śilāsthāpanam*) in which the departed soul is invoked and to which *pindas* (balls of cooked rice) are offered during the first ten days since the death of a person. In the next stage this cult appears to have expanded itself into doing homage to memorial stones and portrait-statues placed in temples, and finally, to offering worship in *samādhi*-temples raised in honor of the deceased.

The practice of building *samādhi*-temples seems to have originated from the royalty, who according to Hindu conceptions were regarded as divine beings; and when a ruler dear to the people shook off the mortal coil, the reverence paid to him after his demise was all the more greater than while he was in flesh and blood. The temple of Ariṅjiśvara at Mēlpādi raised in memory of the Chōla king Ariṅjaya,

Samādhi-temples.

son of Parāntaka, by Rājārāja I has already been noticed. At Tondamanād in

the Chittoor district was built a shrine over or near the burial-ground of the Chōla king Āditya I (*S.I.I.*, vol. III, pp. 26-27). From a record at Śōlapuram near

Vellore, we also find that a Gaṅga chief named Rājāditya built during the reign of the Pallava king Vijaya-Kampa, a temple of Śiva and a tomb on the spot where his father had been buried (*Annual Report* for 1907, p. 57).

The practice of raising memorial temples is not the exclusive privilege of the royalty. At Śringēri in the Mysore State, the seat of the great brahman pontificate of Southern India and in the Kṛṣṇa temple at Udipi in the South Kanara district where the great Mādhva teacher spent most of his days, the tombs of past teachers are located within the premises of the institute and still worshipped regularly. At Karūr in the Trichinopoly district the tomb said to be that of Karuvūr-Tēvar is within the temple precincts. The Paṭṭanattu-pillaiyār's tomb at Tiruvorriyūr near Madras and the temple at Nārāyaṇavaram near Puttūr in the Chittoor district, which marks the resting place of the Saint Śurakkāy-paradēśi, are memorial temples of modern times. In fact many great temples in Southern India, such as those of Palāni, Tirumala, etc., are believed to be connected with the tombs (*samādhi*) of celebrated sages. The former is said to be the place where the great Bōga-siddhar lies buried. It is a common practice with the Muhammadans and the *Vira-Śaivas* among the non-brahman Hindus to construct a tomb-like structure over the spot where the dead have been buried. If one is very poor one merely sets up an erect stone over the grave. Even among the brahmans every Sanyāsi has to be buried and a tomb-like structure or a *brindāvana* has to be built over his corpse.

15. A noteworthy feature in such temples is to place a very close representation of the departed person whose memory it seeks to perpetuate. This habit of realistic representation has also travelled to Java whose cultural indebtedness to India is of late greatly drawing the attention of Orientalists. The old Javanese chronicles mention that "when a king had died and his body had been cremated, it was the custom to raise a temple over his ashes and to enshrine in it a divine image representing a certain god, usually a Buddha or Śiva, but with the deceased king's features. The monarch, divine in origin and essence had become re-absorbed into the deity from which he sprang." The conception of the king as a divine being is by no means exclusively Javanese, it belongs to the Orient in general (*The Influences of Indian Art*, page 80). One of the best known masterpieces of Javanese art, the famous *Prajñāpāramitā* now in the Leiden Museum, is supposed to represent a queen of Eastern Java in deified shape (*ibid.*, page 84).

16. Adverting to the present inscription, it registers the provision made for offerings and for the maintenance of the servants in the temple of Pañchavaṇ-Mādē-viśvarattu-Mahādēva. This record gives Tiruvādirai (Ārdrā) as the natal star of Rājēndra-Chōla I and Rēvati as that of his queen. Reference is also made in the record to the *mathādhipati* Lakulīśvara-Paṇḍita who supervised the affairs of this temple in collaboration with Venkāḍaṇ-Kōvandai of Maruttūr in Sērrūr-kūrāṁ, a division of Kshatriyasikhāmaṇi-vaṇaṇḍu. A branch of this *matha* at Mēlpādi in the Chittoor district is already known to us (*S.I.I.*, vol. III, p. 37). The history of the Lakulīśa-*matha* which had its original home in Guzerat and which gradually made considerable progress in South-India, specially in the Kanarese country, has been mentioned at length in the *Annual Report* for 1912-13, page 86.

Rājēndrasimha-vaṇaṇḍu formed about the 18th year of Rājārāja.

17. It may be mentioned that Andā-ttu-kūrāṁ to which the *dēvadāna* village Tiruppurambiyam belonged was first included in Rājēndrasimha-vaṇaṇḍu, a division called after the surname of Rājēndra-Chōla I (*Annual Report* for 1918, para. 26). The earliest mention of this division is in a record of Rājārāja I from Tiruppurambiyam dated in his 18th year (No. 333 of 1927). Records of the previous years in the same place do not mention this territorial division (*vaṇaṇḍu*) and it suggests therefore that it was only formed about the 18th year of Rājārāja I.

Another record of Rājēndra-Chōla I (No. 323 of 1927) which is dated in the 23rd year, registers a gift of gold by a lady of the bathing establishment called இலக்கேசரகாலகாலத் தெரிந்த திருமஞ்சனத்தார்வேளம் for purchasing land wherewith to provide offerings to the image of the goddess Umāparamēśvarī set up by her in the retiring chamber (திருப்பள்ளிக்கட்டில்).

18. Inscriptions of Kulōttuṅga I up to his 4th year begin with the introduction Kulōttuṅga I. திருமன்னி விளங்கு etc., but in these records he is generally known under the appella-

tion Rājendra-Chōla. In this year's collection there is a record (No. 334 of 1927) from Tiruppurāmbiyam beginning with this introduction, but it stops without mentioning any details. The records of this king are generally very few in the southernmost districts and of the three inscriptions secured this year from the Ramnad and Tinnevely districts No. 46 from the latter district begins with the introduction புகழ்மாது விளங்க etc., and is dated in the 21st year. At Māramaṅgalam and Akkāśalai of the same district records of this king with high regnal years were copied in 1903. The existence of his inscription in the distant south is an indication that, under Kulōttuṅga I who came to the Chōla throne practically as an usurper being the viceroy of Vēṅgī while a prince, the Chōla empire did not suffer any diminution in the distant south. The inscription from Śrīvilliputtūr (No. 551 of 1926) is dated in the 38th year of Kulōttuṅga I, and it registers a gift of sheep to the Vaḍaperuṅgōyil-Ālvār in Vikkiramāśōla-chaturvēdimāṅgalam by a certain person of Āśuvatavattūr.

In an inscription from Śivapuram (No. 274 of 1927) we learn that a chambermaid of the queen Ēlulagu-Uḍaiyār makes provision for burning a perpetual lamp in the temple at Tiruchchivapuram in Tirunāraiyyūr-nādu, a sub-division of Bhūpālakulavalli-vaṇanādu. The name Bhūpālakulavalli-vaṇanādu that is found for the first time in Kulōttuṅga's records suggests that this division might have been called after the name of a queen of Kulōttuṅga I.

19. The temple dedicated to the Sun and the attendant planetary deities at Sūryaṅkōyil in the Tanjore district owes its existence to Kulōttuṅga I. The village itself takes its name after the local temple. This Sūrya temple is an unique one of its kind in South India, and it possibly shows the influence of the Gāhādavāla kings of Kanauj who were worshippers of the Sun. From the existence of the image of the god Viśvēśvara with his consort Viśālākshi in the temple at Sūryaṅkōyil, it has

been inferred that the worship of the Sun was introduced from Benares (*Annual Report* for 1903, paragraph 60). In No. 229 of 1927, the god is called குலோத்துங்க சோழ மாத்நாண்டாலயதேவர் and in No. 231 of 1927 குலோத்துங்கசோழ மாத்நாண்டாலயத்து குரியதேவர், thus combining in one the name of the originator of the temple and the worship of the Sun newly introduced. The latter record begins with the introduction புகழ்மாது விளங்க etc., but the ends of lines are hidden by later structural alterations to the temple. These two records refer to the bestowal of the accountantship and the right of watchmanship in the temple of the Sun-God and in other temples on two men Tiruchchirambalam-Uḍaiyāṇ and Iruṇikki-tiruveṅkādudaiyāṇ who got these rights in public auction; but these were subsequently conferred upon Ādit-tiśvaramudaiyāṇ-Tillaikūttāṇ and his descendants.

20. It may be mentioned in this connexion that the worship of the Sun is as old as the Vēdas, and the most sacred prayer of the brāhmins, the *Gāyatrī*, is addressed to the Sun-God. In the following passage of meditation—

ध्येयसदा सवितृमण्डलमध्यवर्ती

नारायणः सरसिजासनसन्निविष्टः ।

केयूरवान् मकरकुण्डलवान् किरीटी

हारी हिरण्यवपुर्धृतशंखचक्रः ॥ गारुडे २३४ अध्यायः ।

which is recited just before beginning the *Gāyatrī*, Viṣṇu is said to have been seated in the midst of the Sun's disc. In later times, this worship merged into that of Viṣṇu himself as is clear from the fact that the most ancient images of Sūrya are practically identical with those of Viṣṇu excepting for a slight variation in symbolism. The name of Sūrya-Nārāyaṇa given to Viṣṇu is also significant.

The worship of the Sun is prescribed in the *Khādiragrihya-Sūtras* for the enjoyment of riches and for the attainment of fame (Ch. IV, l. 14 and 23). Sage Agastya taught the *Adityahṛidayā*--verses in praise of the Sun—to Rāma and asked him

to recite them three times (*Rāmāyana*, Yuddhakāṇḍa, 107), so that he might conquer Rāvaṇa and obtain fame. In chapter 139 of the *Bhaviṣyat-Purāṇa* it is stated that Sāmba, the son of Śrī-Kṛishṇa was cured of his leprosy by worshipping the Sun-God, in gratitude for which he raised a temple in honour of the deity at Multan. Mayūra who lived in the court of Harshavardhana in the first half of the 7th century A.D. composed a century of verses called *Sūryaśataka* in praise of this deity to get cured of his blindness. Six of these verses are engraved on a pillar of the *mandapa* in front of the central shrine in the Kacheśvara temple at Conjeeveram (*Annual Report* for 1921, para. 78). The *Sūtradhāra* in the play *Mālātī-Mādhava* by Bhavabhūti offers prayers to the rising Sun to remove all his sins and bestow blessings on him. A brahman, every morning and evening, when performing his *Sandhyā-vandana* and before reciting the *Gāyatrī* holds a little water in his palm, hallows it by chanting the following *mantra* :—

सूर्यश्च मा मन्युश्च मन्युपतयश्च मन्युकृतेभ्यः । पापेभ्यो रक्षन्ताम् । यद्रात्रिया पापम-
कार्षम् । मनसा वाचा हस्ताभ्याम् । पञ्चामुदरेण शिक्षा । रात्रि (or अह as the case may be)
स्तदवलुप्तु । यत्किंच दुरितं मयि । इदमहं माममृतयोनौ । सूर्ये ज्योतिषि जुहोमि स्वाहा ॥—
तैत्तिरीयारुणशाखा अष्टमप्रश्नः ।

and drinks the consecrated water to purify himself of the sins committed by him during the night or the day time. The Sun is thus generally believed to cure all diseases and to bestow health and prosperity on the worshipper. Even to-day when a member of a house becomes seriously ill, his relatives and well-wishers arrange for a special worship of the Sun (i.e.) *Sūrya-namaskāram* (the *Ārunam* of the Yajur-Vēda) being performed for forty-five days by a learned brahman.

21. The existence of *Āditya-grihas* or Sun-shrines from early times is to be traced only in North India though the South can now claim only one temple exclusively dedicated to that deity at Sūryanārakōyil in the Tanjore district. Since the Sun is visible in the sky, special shrines for him appear to have been thought unnecessary. In the North, as early as 400 B.C. Ktesias mentions a place of about fifteen days' journey from Mount Ābu where the people worshipped the Sun and the Moon (Vaidya's *Mediæval Hindu India*, vol. I, p. 255). On page 154 of his *Varṇnavism, Śaivism and minor religious systems*, Bhandarkar notices an inscription from Mandasor recording the construction of a temple to the Sun in 437 A.D. by a guild of weavers. Apart from the beautiful temple in Orissa, there are several temples dedicated to this deity, especially in Western India.

However, in the South, the *image* of the Sun-God is often mentioned in inscriptions. An epigraph of Rājārāja the great, dated in the 29th year, records the setting up of a copper-image of this deity by one of his officers (*South Indian Inscriptions*, vol. II, p. 224). In the time of his son and successor Rājendra-Chōla I, are mentioned

References to Sūrya in inscriptions.

the Sūrya shrines in the temples at Alagādrīputtūr (*Annual Report* for 1909, p. 92) and Ennāyiram (*Annual Report* for 1918, para. 26). The inscription from Perun-gāttūr (No. 195 of 1914) notices the presentation of an image of Sūrya to the temple of Vamśoddhārakanātha. In the time of Kulōttuṅga, two lamps were presented to Sūryadēva and Kshētrapāla in the temple at Tirumānikuli in the South Arcot district (No. 156 of 1902). At Tiruppārruttur in the Trichinopoly district, an image of the Sun-God was set up in the 9th year of Parakēsarivarman (No. 177 of 1907). The shrine of Sūryadēva is referred to in a record of the 10th year of Jaṭavarman Vira-Pāndya, from Tirupattūr in the Ramnad district (No. 134 of 1908). In the time of Rājārāja III a gift of land was made for offerings to the shrine of Sūryadēva in the temple of Uśāttānam-Udaiyār (No. 198 of 1908). The Sūrya temple in its later transformation as that of Sūrya-Nārāyaṇa can be seen at Bāgali in the Bellary district and Araśavalli in the Ganjam district (No. 387 of 1896). Such, in brief, are the references to Sūrya in the inscriptions of the south.

22. From Udaiyālur comes a record (No. 315 of 1927) dated in the 42nd year of Sakalabhuvanachakravartin Kulōttuṅga-Chōladēva stating that the front portion of the *mandapa* in front of the temple of Rājārjadēvar *alias* Śivapādaśēkharadēva in

the village of Śivapādasēkharamaṅgalaṁ was in a dilapidated condition and that Nādaripugaṇa of Sattamaṅgalaṁ, in Kulamaṅgala-nādu, a sub-division of Jayaśiṅga-kulakāla-vaṇaṇādu who was in charge of this village, constructed it, on behalf of Velāṇ Arikēśavaṇ *alias* Kachchiyaṛājar of Piḍavūr. Rājendraśōla-Udayanāyaka *alias* Īśānaśiva and Dēvanabhayaṁ *alias* Araṅgāttup-pichchar of this village seem to have helped him in this work. It seems likely that Nādaripugaṇaṇallūr, the western hamlet of Tiruvellaṛai in the Trichinopoly district, mentioned in No. 498 of 1912 might have been formed after the name of the chief figuring in the present record. A *maṭha*, named after the king, called Kulōttuṅgaśōlaṇ-*maṭha* was founded at Śivapuram in the Tanjore district (No. 277 of 1927) and arrangements were made for feeding the Śrī-Māhēśvaras in it.

It is interesting to note that in a record from Tiruppurambiyam (No. 344 of 1927) the following persons, *viz.*, Arivāṭṭāyaṇ Śiruttōṇḍa, Chaṇḍēśvaraṇ, Iyarpagai, Kōṭṭupuliyār, Viṇamminḍaṇ and three others, named evidently after the identical Saiva devotees mentioned in the *Periyapurāṇam*, made a gift of land for providing offerings to the god Tiruppurambiyam-udaiya-Nāyaṇār on festival days. The king's name is not mentioned in the record, but the 13th regnal year is noted. On palaeographical grounds the inscription may be assigned to the 12th century, probably to Kulōttuṅga I whose inscription (No. 70 of 1897) is engraved on a belt of the platform above this record.

23. Of the inscriptions of Vikrama-Chōla No. 213 of 1927 beginning with the introduction 'pūmādu punara', etc., dated in his 3rd year, gives the name 'Śēṇḍaṇ-pirāṭṭi-maśakkal' to a dēvadāna land in Śivapuram which was lying waste and uncultivated but recently brought under cultivation. The christening of this plot

Vikrama-Chōladēva.

of land seems to have been done, probably after the name of the Chōla queen. Another record from Udayālur (No. 305 of 1927), dated in the 8th year of Vikrama-Chōla, mentions Pañchanedivāṇaṇ Pirāntakadēvaṇ *alias* Kulōttuṅga-Chōla Goṅkaṛāja of Kurichchi in Veṇṇik-kūṛraṁ. From his name, he appears to be a subordinate of the Velanāṇṭi chief Goṅka II, who was the viceroy at Veṅgī under Kulōttuṅga-Chōla I.

24. No. 350 of 1927 claims the act of covering the Poṇṇambalam, i.e., Chidambaram temple with gold (sheets) for Tribhuvanachakravartin Kulōttuṅga-Chōla. We know that Kulōttuṅga I and his son Vikrama-Chōla had pretensions to this title. In fact in an introduction of Vikrama-Chōla beginning with the words 'pūmālaimidaindu', etc. (No. 160 of 1894 and *South-Indian Inscriptions*, vol. v, p. 177), this pious act is claimed by him. It has been suggested in the *Annual Report* for 1913,

Kulōttuṅga II.

paragraph 34, that Vikrama-Chōla actually performed the act while Kulōttuṅga II and his son Rājārāja II merely adopted this title. It must, however, be noted that the *Kulōttuṅgaśōlaṇ-Uḷā*, a Tamil poem composed by Ottakkūṭṭaṇ in honour of Kulōttuṅga II, claims for its patron the act of covering the Chidambaram temple with gold. Śēkkilār also in his *Periyapurāṇam* mentions that Anapāya gilded the Chidambaram temple. Anapāya is known to be the surname of Kulōttuṅga-Chōladēva II (*Annual Report* for 1912, para. 27). Moreover, in the present record, Tiruppurambiyam is said to belong to Aṇḍāttuk-kūṛraṁ in Vikramaśōla-vaṇaṇādu which must have been named after Vikrama-Chōla who came after Kulōttuṅga I. We may therefore appropriately ascribe this inscription to Kulōttuṅga II, who must be considered responsible for the gilding of the Chidambaram temple. This inscription makes provision for offerings, along with others, to Pillaiyār Muttumūlaikkaṇṇu and Pillaiyār Arampayanda-Pillaiyār on the twelve new-moon days every year. In Sanskrit literature pearl is said to be found in the skull of elephants and in this connexion, the name Muttumūlaikkaṇṇu given to Vighnēśvara is significant. Arampayanda-Pillaiyār may refer to Subrahmaṇya, as he is coupled with Vighnēśvara. The hymn of Tirujñānasambandha describes the god of Tiruppurambiyam as 'he who expounded *Dharma* (*aṛam*) to the four sages' in the lines திறம்பயனானும் பொருடிரிந்துணரு நால்வர்க்கறம் பயனுரைத்தனை புறம்பய மமர்ந்தோய், and it is probable that in reminiscence of this the god Dakṣiṇāmūrti referred to in the inscription of Rājārāja III (No. 335 of 1927) was named Aṛam-uraitta-Nāyaṇār.

25. Inscriptions of Rājārāja II are only a few in the present collection. The label

Rājārāja II.

'Rājagambhiraṇ-mandapam' is found on a few pillars of the mandapa in the

Airāvātēśvara temple at Dārāsuram in the Tanjore district, thus showing that this mandapa owes its existence to Rājārāja II who had the surname Rājagambhira (*Annual Report* for 1913, para. 36). Not only this mandapa but the whole temple seems to have been raised by Rājārāja II. In inscriptions (Nos. 17 and 20 of 1908), this temple is called Rājārājīśvaram-Uḍaiyār, and the present name Dārāsuram seems to be a corruption of Rārāsuram which in its turn is an abbreviated form of Rājārājēśvaram. Considering the facts that a portion of the temple, i.e., the mandapa mentioned above was raised by Rājārāja II, that the temple presents a unity of appearance without any sign of later additions, that the god is styled Rājārājēśvaram-Uḍaiyār and that there are no inscriptions here prior to Rājārāja II, we may with more probability date this temple from the time of Rājārāja II. Also the palaeography of the labels found below the images of the Śivāchāryas on the walls of the central shrine point to this period. The *dvārapāla* brought from Kalyānapura (No. 24 of 1908) by Vijayarājēndradēva might have been brought here from elsewhere and placed in the front *gōpura*. The suggestion therefore that Kulōttuṅga-Chōla III built this temple made in the *Annual Report* for 1908, paragraph 65, has to be modified.

26. An inscription from Marudānallūr (No. 285 of 1927) with astronomical details which point to A.D. 1148 as its date, makes provision for offerings to the image of Tiruvāḍavūr-Nāyaṇār set up by a dancing girl of Śeṇṇimaṅgalam in the temple of Vilumiya-Nāyaṇār at Tirukkarukkūḍi which is the name by which the place has been referred to by Tirujñānasambandha in his hymn. Tiruvāḍavūr-Nāyaṇār or Mānikkavāchaka and his connexion with Āvaḍaiyārkōyil in the Paṭṭukkōṭṭai taluk of the Tanjore district has been discussed in paragraph 10 of the last *Annual Report*. The worship of Śaiva-āchāryas in temples steadily gained ground from the time of Rājārāja I. In the case of Mānikkavāchaka, the earliest reference to his works in inscriptions is in the time of Vīrarājēndradēva I (No. 128 of 1912). His hymns had become so popular that provision was made for reciting his *Tiruvembāvai* and *Tiruchelāl* in temples (Nos. 421 of 1921, 165 of 1906 and 128 of 1912). Special provision for offerings to his image are mentioned in two records, No. 628 of 1902 from Tiruvalaṇjūli and No. 420 of 1912 from Valuvūr. An instance of heavy taxation is noticed in a record from Tirumāndurāi in the Tanjore district (No. 234 of 1927). The residents of the street called Vāṇavanāyaka-perunderuvu belonging to the temple, being unable to bear any longer the heavy taxes levied from them until the 38th year of Periyadēvar, migrated from the place. Since the bottom portion of the record is hidden by the newly raised platform, the full details are not available. However, the taxes seem to have been subsequently fixed at 60 *kalam* per *vēli* as a result of which people were induced to settle again in that street.

27. An understanding arrived at between the assembly of Rājanārāyaṇa-chaturvēdimāṅgalam and the ryots regarding the tenancy cultivation and the profits that each had to share from certain cultivated lands is mentioned in the

Rājādhirāja II.

reign of Tribhuvanachakravartin Karikālasōladēva, 'who took Madura and

Īlam' (No. 29 of 1927). If Karikālasōla was a surname of Kulōttuṅga-Chōla III, as suggested in the *Annual Report* for 1914, paragraph 17, his victory over the Pāndya would certainly have been noticed when mentioning his conquest of Madura and Īlam. Moreover, a record from Chidambaram (No. 263 of 1913) distinctly gives the title Karikāla-Chōladēva to Rājādhirāja II. We also find Rājādhirāja's inscriptions with the title "con-

His surname Karikāla-Chōla.

queror of Madura and Īlam" (Nos. 451-

53 of 1912). We may therefore with more probability assign this record to Rājādhirāja II than to Kulōttuṅga III.

In a record from Paṭṭiśvaram (No. 270 of 1927) is mentioned that Vēḍavāṇam-udaiyāṇ Karuṇākaradēvaṇ alias Amarakōṇ of Palaiyaṇūr presented two lamp-stands and sheep for burning lamps in the temple of Tiruchchattimurram-Uḍaiyār in the reign of Rājādhirājadēva II. But owing to default in the supply of ghee by

the shepherds who took charge of the sheep, money was taken in the next reign, i.e., in that of Kulōttuṅga-Chōla III, from the above-said Karuṇākaradēvaṇ by the *Sivabrāhmaṇas* of the temple for maintaining the two lamps.

Another record from the same place (No. 266 of 1927) dated in the 5th year of Rājādhiraṇḍēva registers the royal order granting a plot of land for a flower garden to the temple. A number of officers of the king sign the document, including the royal secretary Chōlēndraśiṅga-Mūvēndavēlāṇ. It may here be pointed out that the temple of Tiruchelattimurram-Uḍaiyār is said to be in Rājārājapuram.

28. By far the largest number of inscriptions collected during the year belongs to Kulōttuṅga-Chōla III ranging in date from the 2nd (No. 347 of 1927) to the 39th year (No. 606 of 1926) under the titles Vīrarājēndradēva, Tribhuvanavīradēva or 'the conqueror of Madura, Īlam, Karuvūr and the crowned head of the Pāṇḍya.'

Kulōttuṅga-Chōla III.

The most interesting record of this king is the one from Talaññāyar in the Tanjore district (No. 148 of 1927) dated in the 7th year of Tribhuvanachakravartin Kōnērinmaikonḍāṇ. On the identity of signatories in the present record and in that of Vīrarājēndradēva, i.e., Kulōttuṅga-Chōla III (No. 278 of 1927), the present record has to be assigned to Kulōttuṅga-Chōla III. At the instance of Brahmēndra and Vāṇādhiraṇḍar, two officers of the king, were published the rules regarding the election of members to the village assembly.

Kulōttuṅgaśōlaṇ - Taññāyakachaturvēdi-maṅgalam in Rājādhiraṇḍa-vaṇaṇḍu that was to meet in the seventh year of the king. Only those brahmans who were not in the assembly during the previous ten years and those who were equal (*samar?*), learned (*vidvāṇ*) and above 40 years of age could stand for the election. Even among these, only those who were not relations of the members of the assembly during the previous five years should be chosen, and the relatives of the members of the succeeding five years should not be chosen. The people were protected from undue influence that might be exercised by these members by the ruling, that those who molested the brahmans of the town who were not members of the assembly and did not pay their taxes, the brahman-*sādhus* and the agriculturists and such of those as took bribes, were punishable according to the gravity of their offence.

29. In the time of Kulōttuṅga-Chōla III a difference was noticed between the extent of land in actual enjoyment in the village of Tirumaṅgalam and the entries made of them in the revenue registers, as a consequence of which there was deterioration in the income to the royal exchequer. This state of affairs was evidently brought about by the loss of deeds granted in the time of Vi[krama-Chōla] and to the deflection of the river Vikramaśōlap-pērāru, a branch of the river Kāvērī, which had made inroads into the cultivated lands at several places in its course. The officer Gautamaṇ-Tirunaṭṭamādiyār *alias* Ganitachakravartigaḷ brought the matter to the notice of king Vīrarājēndradēva, who issued instructions for surveying the land which was conducted in the fifth year of the king, and fresh assignments were then made, among others, to the temples of Rājēndrachōlēśvaram-Uḍaiyār, Avimuttiśvaram-Uḍaiyār, Tiruvāliśvaram-Uḍaiyār at Alīñjimaṅgalam and Vīrarājēndrachōlēśvaram-Uḍaiyār, including the servants attached to them. We also learn that to throw an anicut (*aṇṇi*) across the river Vikramachōlap-pērāru, earth was taken from a place called 'Tyāgasamudram.' The full details of the royal order, the several temples that were affected, the formation of a street for taking out the images of the gods to the river Vikramachōlap-pērāru, and the provision made for the god Rājārājēśvaram-Uḍaiyār at Sivapadaśekharaṇallūr to halt in the temple at Rājārāṇ-Tirumaṅgalam in the month of Vaigāsi are mentioned at length in this record from Tirumaṅgalam (No. 113 of 1927) dated in the 6th year of Vīrarājēndradēva. An inscription from the same village (No. 114 of 1927) records an order of Pillai Kulōttuṅgaśōla-Gaṇiyādarāyar making provision for the maintenance of a certain priest doing service in the temple of Vikramachōlēśvaram-Uḍaiyār at Rājārāṇ-Tirumaṅgalam. The other officers of Kulōttuṅga, viz., Vānakōvaraiyar (No. 295 of 1927), Villavarāyaṇ (Nos. 47 and 224 of 1927) and the royal secretary Rājānārāyaṇa-Mūvēndavēlāṇ (Nos. 295 and 300 of 1927) are noticed also in the present collection.

Two inscriptions are engraved on the base of the *mandapa* in the outer southern *prākāra* of the Śāraṅgapāṇisvāmin temple, No. 294 of 1927 dated in the 15th year of Kulōttuṅga III and No. 293 dated in Śaka 1482, Siddhārthi, in the reign of the Vijayanagara king Sadāśivarāya. The first record refers to the god Viprasabbhā-

Probable encroachment of the Śāraṅgapāṇi temple into that of Sōmanātha. patīśvaram-Uḍaiyār (i.e., Natarāja) set up to the north of the Vināyaka shrine in the temple of Sōmanāthadēva

by Kulōttuṅgaśōḷaṇ of Kilijūr, while the latter relates to a gift of land for providing cake-offerings to the god Śāraṅgapāṇidēva. Considering the cramped appearance of the Sōmanātha temple and the location of this *mandapa* to its south, it appears probable that it had originally formed part of that temple for the image of Natarāja, and that some time later before the time of Sadāśiva the Śāraṅgapāṇi temple had encroached on the precincts of its neighbour, and included this *mandapa* in its own compound. This encroachment was perhaps effected during the supremacy of the Tanjore Nāyakas, and, as a consequence of this, the god of the Śiva temple has earned the appropriate nickname 'Ēlai-Sōmanāthan' (poor Sōmanātha).

No. 352 of 1927 from Tiruppuṇambiyam mentions that Kuntaḷa-Ilaṅkēśuraṇ of Araśūr gave a tax-free *dēvadāna* land to the god Tiruppuṇambiyam-Uḍaiyār. This Laṅkēśvaraṇ figures also in a record of Rājarāja (No. 315 of 1913) from Chidambaram. It is not however certain if the person is identical with the chief of the same name mentioned in another record from the temple at Tiruppuṇambiyam (No. 353 of 1927). This latter record mentions the order issued by Ilaṅkēśuraṇ relating to certain lands given in exchange for the ground occupied by the monastery (*kugai*) occupied by Āṇḍār-Gadaiyābharana at Tiruppuṇambiyam. A crusade against monasteries in the 22nd year of Kulōttuṅga-Chōḷa III has already been noticed (*Annual Report* for 1913, para. 42); but it must be remembered that the crusade (*kugai-idi-kalagam*) was not a persecution by the State, but only an outburst of popular fury, i.e., a *kalagam* owing to religious differences.

30. From three inscriptions of the time of Rājarāja III (Nos. 279, 308 and 225 of 1927) we come to know how the Rāja-drōhins and Śiva-drōhins were dealt with by the State. From one of these which is damaged a little and dated in the 22 + 1st

Rājarāja III.

year, we learn that the Śivabrāhmaṇas Tiruchchirrambala-bhaṭṭaṇ and another

accomplice (name lost), gave a jewel (*tiṉumuttuvāḷi*) worn by the goddess to a concubine. Moreover when a servant claimed his due share of food from the temple, these two people, with the aid of Malaiyālar and accountants, caught hold of him and with the idea of making a short work of him, put him in solitary confinement in a cellar of the temple at Śrī Māhēśvaranallūr. False accounts were maintained by

Rajadrōhin and Śivadrōhin.

them by entering 2 *kaḷaṇju* of unguents as having been spent for a day while

they used only $\frac{1}{2}$ *kaḷaṇju* of it. Besides growing delinquent in their services to the temple, they began to defy the order of the king and actually ill-treated those who brought the royal order by beating and ducking them in water and forcibly taking the order from them. Further, when payment for their land-dues was demanded, they uttered hostile words. Not content with this, they sold their lands, purloined a gong (*śēmakkalam*) as also the paddy stored in the temple by the priests Jñānaśiva-Paṇḍita and Vighnēśvara-Paṇḍita and also hid (?) the image of the god on the beam at the entrance. Thus they committed indescribable sins through the *kaṇṇaḍiyas* and collected 50,000 (coins). The trustees, Śrī-Māhēśvaras and the residents (*ūrōm*) met together and decreed that these two persons who had thus sinned against Śiva and the king should not be kept in the temple. They were ostracised and their property, movable and immovable including servants, was confiscated to the State (vide also *Annual Report* for 1911, para. 30). Incidentally we learn from this record that 'Mūla' was the natal star of the king. The other inscription (No. 308 of 1927) dated in 5 + 1st year is incomplete, and states that Neḍuvāyaludaiyāṇ Uḍaiyāṇ and Tiruchchirrambalamudaiyāṇ Vāṇavanāyakaṇ took away and utilized as they pleased the images, ornaments and utensils of the temples. Their lands and sites were sold and the proceeds paid into the State treasury (*rājabhaṇḍāra*). A reference to famine in the country is noted in the 23rd

year of Rājārāja (No. 225 of 1927). This inscription referring to the famine, records that Āṇḍārāṇḍāṇ with others opened the coffers of the temple, mutilated the image of the god and mismanaged the temple lands for which according to the decision of the judges and other residents of the village their lands were confiscated. An almost similar misdoing of a temple servant has been noticed on page 82 of the *Annual Report* for 1909.

31. A few officers of Rājārāja III that figure in the inscriptions of the present collection may be noted. Vāṇādirājaṇ, the foremost among them, has already

Officers of Rājārāja III.

figured in the reign of Kulōttuṅga III (No. 201 of 1912). In the present record (No. 128 of 1927) he ratified the grant made to the temple of Tiruvidaitittai-Uḍaiyār by the assembly of Rājanārāyaṇa-chaturvēdimāṅgalam for the welfare of the king and [of the village]. In an inscription of Talaiñāyar (No. 146 of 1927) he figures along with his colleagues Tonḍaimāṇ and Gāṅgēyarāyaṇ. Another record from Talaiñāyar (No. 144 of 1927) mentions Pillai-Viḷavarāyar who set up the image of the consort of the god Kuṟṟampōda-perumāḷ in the bed-chamber (*palliyarai*) in the temple of Uḍaiyār Pārvaṭibhāgar. In all the inscriptions of this place the god is called Pārvaṭibhāgar who is placed in the second flat above a closed *maṇḍapa* with his consort Pārvaṭī. This temple now goes by the name of Kuṟṟamporuttisvara for whom there is a separate shrine, and the present record is the only one in the village which mentions the god under this appellation.

Pillai-Pallavarāyar was another officer of the king and perhaps he was distinct from the Villavarāyar mentioned above. At first it might suggest itself that the initial letter *pa* in the name might be a scribe's mistake for *vi*, but since the name Pallavarāyar occurs twice in the record (No. 335 of 1927) and in both the instances the initial *pa* is clearly engraved, we have to take him as a separate officer. No. 355 of 1927 wherein this officer figures states that a person along with his brother set up in the 37th year of Periyadēvar, i.e., Kulōttuṅga III, in the first *prākāra* of the temple of Tiruppurambiyam-Uḍaiyār, the images of Tiruvalaṅjūli-Uḍaiyār and Puṟṟiḍaṅ-gonḍār and in the third *prākāra*, the image of Aramuraitta-Nāyaṇār. Owing to bad times the provision made for offerings to these images dwindled, and on representation to Pillai-Pallavarāyar permission was granted to convert the dry land belonging to the temple in the village into wet land by cutting a channel to irrigate it for growing paddy. With the income from this land, arrangements were made for worship and offerings to these images in the temple. It is curious to note that in this arrangement the question of the probable breach of the river Kāvērī was also taken into account.

A record from Talaiñāyar gives us an instance of default in the payment of money. This record (No. 143 of 1927) is dated in the 20th year of the king and it states that a person of Irāyūr sold a plot of land in the 15th year as *tirunāmatukkāṇi* to the temple of Pārvaṭibhāgar for which 2,000 *kāṣu* remained unpaid by the trustees of the temple. The person contested

Default in payment of money.

his claim on the strength of the documents given to him by the *ārāchchiyār* and the *mudali*. Since the land in question remained uncultivated, the king and the *sabhā* called upon Āyirattenma-Bhaṭṭa, a *dēvakaṇmi* of the temple and directed the complainant and this temple servant to lay the case before the auditors (*ārāchchiyār*). While the complainant was about to proceed with the case, his relations, the *Māhēsvara-bhaṭṭas* and the *Māhēsvaras* interfered and compromised the case. Since the inscription is incomplete, further details are not known. This was an instance where the documents were forthcoming; but a case of loss of documents is also noticed in the present collection. In this case (No. 309 of 1927) the *Māhēsvaras* decided the rights in favour of those who enjoyed the property till the 4th year of the king.

32. The two inscriptions of Rājendra-Chōla III are not of much importance. One of them (No. 346 of 1927) from Tiruppurambiyam registers an agreement by two persons to supply lotus flowers to the god

Rājendra-Chōla III.

and the other (No. 513 of 1927) records a gift of land by a certain person for maintaining twilight lamps in the temple of Patañjalēsvara at Kāṇattampuliyūr in the South Arcot district. A curious record

from Maḍaviḷāgam (No. 490 of 1927) with an introduction combining the military achievements of Rājārāja I and his successors is dated in the 29th year of Rājakesari-varman Rājendra-Chōladēva. This Rājendra-Chōladēva cannot be identified with the first king of that name since the encounter with Āhavamalla at Koppam which took place in the reign of his successor, is mentioned in the introduction. Also, the high regnal year of the present record precludes the identification of this king with either Rājendradēva or Virarājendradēva. In the introduction, the king claims the conquests of Iruṅgōlappādi, Vēṅgai-nādu, Gaṅgapādi, Nuḷambapādi, Taḍigaipādi, Kāśmīrabhūmi, three Koṅṅus, Kōśala-nādu, Īla-maṇḍalam, Imaya-maṇḍalam, Pāṇḍi-maṇḍalam, Malai-nādu, Kollam, Kalingam, Irattapādi, Dhārā-maṇḍalam and Ēlarai-Ilakkam. The defeat of Āhavamalla at Koppam is referred to as well as that of stubborn kings whose lands were taken away from them and presented to two of their subordinates. Several words are mis-spelt in the inscription and the style and the palaeography of the record point to the 14th century A.D. as its probable date. Moreover, in the temple at Maḍaviḷāgam there are no Chōla records prior to Rājārāja III. The present inscription registers a grant of land by the headman of Vallam for maintaining a perpetual lamp in the temple of Tiruvirattānam-uḍaiya-Mahādēva of this village. This inscription may have been engraved some time towards the end of the 14th century, and the jumbled-up historical introduction appears to have been improvised to give it an air of antiquity.

33. Palaiyāru near Kumbhakōnam was expected to throw some light on the history of the Chōlas, but on examination, the temple in the village was found to be in a deserted condition containing only two later records mentioning the names of the

Palaiyāru.

builder of certain additional structures to the temple of Sōmanāthadēva. The

sanctity of this temple dates from the time of Tirunāvukkaraśu who has left a decade of verses in praise of the images at Palaiyārai-Vaḍatali. Vaḍatali is now a village in the vicinity of Palaiyāru and the hymnist has sung about both the places in one distich. Palaiyāru was the royal residence in the time of the Chōla king Rājendra-Chōla I. In one record (No. 639 of 1909) Kundavai-Pirattiyār refers to the village as the royal home of her nephew. From No. 463 of 1908 we find that Rājendra issued an order while he was seated in the southern half of his palace at Palaiyāru. A place of such importance now contains no inscriptions of the Chōlas and the only record found there, No. 254 of 1927, states that the big *maṇḍapa* and the *sōpāna* in the temple of Sōmanāthadēva were constructed by Vāṇadarāyaṇ-Naraśiṅgadēvaṇ of Poruvaṇūr in Śaka 1375 (= A.D. 1453), Śrīmukha.

34. A later and a new member of the Chōla dynasty who was perhaps in charge of the district round about the present town of Kumbhakōnam in the middle of the 16th

Later Chōla--Rudradēvaśōla-Mahārāja.

century, was Mahāmaṇḍalēśvara Rudradēvaśōla-Mahārāja who is mentioned in a

record from the Kumbhēśvara temple at Kumbhakōnam (No. 291 of 1927). This inscription which is dated in Śaka 1476 (= A. D. 1554) registers a gift of two villages for providing offerings and worship to the god Ādi-Kumbhēśvaradēva and for feeding some brahmans daily in the temple.

35. Jaṭavarman Sundara-Chōla-Pāṇḍya, the Chōla viceroy in the Pāṇḍya country and the son of Rājendra-Chōla I, figures in a fragmentary Vattēluttu inscription from Vijayanārāyaṇam in the Tinnevely district (No. 5 of 1927). Vijayanārāyaṇam or

Sundara-Chōla-Pāṇḍya.

Jayaṅḡḇḍaśōla-chaturvēdimāṅgalam is mentioned in this inscription to be in

Uttamaśōla-vaḷanādu, a district of Rājārāja-Pāṇḍinādu. The name Jayaṅḡḇḍaśōla-chaturvēdimāṅgalam must evidently have been given after the Chōla overlord Rājendra-Chōla I. The inscriptions of Rājārāja I (Nos. 2, 6, 7 and 8 of 1927) found in this place do not give this appellation to the village. Also the division Uttamaśōla-vaḷanādu in Rājārāja-Pāṇḍinādu is also not mentioned in the records of Rājārāja I of this place. It thus clearly indicates that the geographical division, for purposes of administration and other conveniences, was effected after the firm establishment of the Chōlas in this part of the Chōla empire through its viceroys, the Chōla-Pāṇḍyas.

THE PANDYAS.

36. Śrīvilliputtūr is famous as the birth-place of the brahman-saint Vishnuchitta and his daughter Kōdai or Āndāl, who have been canonised respectively as Periyā-Ālvār and Śūdikkodutta-Nāchehiyār in the Vaishṇava hagiologies. These works relate their biographies in some detail, and from them and from some eulogistic verses called *tanīyaṅ*s composed in their praise, it is learnt that Vishnuchitta was a native of Pudukai (i.e., Śrīvilliputtūr) which had come into existence as a new brahman

settlement some time previously, and that he was a contemporary of a Pāṇḍya king

called Śrīvallabha. The Ālvār himself vaguely refers in his poems to a king named Nedumāraṇ (i.e., Māra-varman) and to a certain Abhimānatuṅga; and the hagiographers have explained the latter as the surname of Śelva-Nambī of Tirukkōṭṭiyūr, said to have been the āchārya of the Pāṇḍya king. M. Srinivasa Ayyangar, the author of the *Tamil Studies*, has equated Abhimānatuṅga with Abhimānamēru, and has identified the Māra-varman of Periyālvār's time with Rājasimha III, the Pāṇḍya king who had the latter title and in whose reign the larger Śīṇṇamaṇūr plates were issued (*Annual Report* for 1908). As we have no epigraphical evidence to posit that the titles Abhimānatuṅga and Abhimānamēru were synonymous and were borne by the same Pāṇḍya king, the identification proposed above is doubtful. On page 23 of his *History of Śrī Vaishṇavism* T. A. Gopinatha Rao has stated that the Ālvār's contemporary being a Māra-varman Śrīvallabha, he has to be identified with the son of Varaguṇa I and the father of Varaguṇa II (A.D. 862), who was a Māra-varman and who was also called Śrīvallabha in the Śīṇṇamaṇūr plates. This will take the Ālvār's time to the first half of the 9th century. Periyālvār, however, only refers to a Nedumāraṇ, and it is only the commentator of about the 13th century who names him as a Śrīvallabha. Mr. K. G. Sankara Ayyar following the same line of reasoning and working at the astronomical details, namely, Jupiter setting and Venus rising (வெள்ளியெழுந்து வியாழமுதற்கிந்து) in the early morning of the full-moon day in the month of Mārgali (மார்சுபித் திங்கள் மதிசிறைந்த நன்னாள்) mentioned in verses 13 and 1 of *Tiruppāvai*, which suit the 27th November, A.D. 850, among a few other dates in the preceding century, thinks that Āndāl must have composed her *Tiruppāvai* in that year, and that Periyālvār must be assigned to the first half of the 9th century A.D. On the other hand, Pandit M. Raghava Ayyangar thinks that Periyālvār must have lived in the court of the father of Jaṭila-Parāntaka (A.D. 769-70) of the Āṇaimalai records (*Epigraphia Indica*, vol. VIII, p. 318), who was a Māra-varman, and that Jaṭila himself must have become the ardent Vaishṇava, which he evidently was, as described in the Madras Museum Plates, on account of the influence which the Ālvār may have wielded in the Pāṇḍyan court. As the astronomical data noticed by him in the work would have occurred also in A.D. 731, he argues that Periyālvār and his daughter could have lived in the time of the Pāṇḍya king Māra-varman Rājasimha I in the first half of the 8th century A.D. The point now arises as to which of the several items of evidence relating to the Ālvār's time should be given preference,—whether we have to attach greater weight to the mention in the *Guruparampara*s of king Śrīvallabha as the Ālvār's contemporary, or to the astronomical data said to have been correctly recorded in Āndāl's poem which work out correctly both for A.D. 731 and A.D. 850, or again to the epigraphical information contained in the Madras Museum Plates issued in the 17th year of Jaṭila-Parāntaka (*Indian Antiquary*, vol. XXII, p. 74) that he adored his guru according to Manu's precepts (கோடெழுந்தோழந்தினால் மனுவாசிரிக் கொண்டாடி) and became a *Parama-vaishṇava* (பரமவைஷ்ணவன்தானாகி). Mr. Venkayya, the editor of the plates in the *Indian Antiquary*, has, however, translated this passage as 'having followed (like his) father, the path pointed out by Manu (?)'; and this interpretation cannot be considered totally inappropriate. Mr. Raghava Ayyangar sees in this line (*Journal of Oriental Research*, vol. I, p. 159) a special reference to the Pāṇḍya king's guru, presumably Periyālvār, under whose influence he must have become the devoted follower of Viṣṇu, and says that this phrase corresponds to the idea expressed in the *tanīyaṅ* on Periyālvār that he was honoured by the Pāṇḍya king (பாண்டியன் கொண்டாடப் பட்டபிரான் வந்தான்). Though plausible, no final opinion can be pronounced on the exact dates of Periyālvār and Āndāl without further clinching data.

37. Śrīvilliputtūr and a few other villages in the Tinnevely, Ramnad and Madura districts which were inspected this year, have naturally yielded a number of Pāṇḍya epigraphs. Of these, a few are in Vaṭṭeluttu and belong to the early Pāṇḍya rulers Māraṇjadaiyaṇ, Śadaiya-Māraṇ and Vīra-Pāṇḍya, 'who cut off the head of the

Early Pāṇḍyas—

Chōla'; but they do not supply any new historical information. The two epi-

graphbs of Māraṇjadaiyaṇ (Nos. 10 and 85 of 1927) are dated in the second year of his reign and come from Vijayanārāyaṇam and the Perumāl temple at Tinnevely. They do not contain any specific clue as to the indentity of this Pāṇḍya king, but from the characters employed in them, we may tentatively identify him with

Māraṇjadaiyaṇ and Śadaiyamāraṇ.

Viranārāyaṇa-Śadaiyaṇ (*Annual Report* for 1908, page 54). They relate respec-

tively to a gift of land by Pañchavaṇ-Pallavaraiyaṇ *alias* Vēl-Śēndil of Pullaṅgudi in Mudukuḍi-nādu to the temple of Śiva at Vijayanārāyaṇam and to a gift of sheep by a woman for burning a perpetual lamp before the god Brahmapurittēvar at Tinnevely. In regard to the latter, it may be mentioned that No. 84 of 1927 of the time of Rājarāja I (A.D. 997) copied from the same temple at Tinnevely, also calls the god of the temple as Brahmapurittēvar and that No. 83 of 1927 from the same temple and issued in the reign of Jaṭavarman Kulaśekhara I (A.D. 1209), refers to the god as Vikrama-Pāṇḍya-viṇṇagar-Emberumāṇ, consecrated by Kōlavāmaṇaṇ Subrahmaṇya-Bhaṭṭaṇ *alias* Sundara-Pāṇḍya-Brahmādarāyaṇ of Perumēlūr in the time of Periyādēvar Vikrama-Pāṇḍyadēva. From these facts, it looks as if the temple of Brahmapurittēvar was originally a shrine of Śiva, and that, having probably fallen into decay, it was reconsecrated as one of Viṣṇu in the time of Vikrama-Pāṇḍya with the installation perhaps of the present image of Narasimha in the shrine. Śadaiya-Māraṇ is represented by three epigraphs which are dated in the 6th, 8th and 17th years opposite the 2nd year of his reign; and they may, on purely palæographical grounds and in the absence of any other confirmatory data, be tentatively assigned to Rājasinha II, who was a Māraṇ, son of Śadaiyaṇ Parāntaka-Viranārāyaṇa. Two of them (Nos. 604 and 605 of 1926) which are engraved on a broken pillar at Tēṇūr near Madura refer to a gift of lamps made by private individuals to the temple of god Tirumēṇṇali-Bhaṭāra at Peruntēṇūr in Pagaṇūr-kūṛraṇ. Though 'the god of Tirumēṇṇali' would ordinarily indicate Viṣṇu, the temple of the Śiva-*linga* now lying neglected by the side of the inscribed pillar appears to have been the recipient of the lamps mentioned in the records.

38. The next Pāṇḍya king in this year's collection is Vīra-Pāṇḍya, 'who took the head of the Chōla.' He was a contemporary of the Chōla kings Sundara-Chōla and Āditya-Karikāla. Two of his records from Kilamāttūr in the Madura district are dated in the 4th and 5th years opposite the 5th year of his reign. From them

Śōlaṇṇalaikōṇḍa Vīra-Pāṇḍya.

and from another fragmentary inscription (No. 626 of 1926) from the same

place, in verse, we learn that this Śiva temple called Śrikanṭhēsvaram was built in stone by a certain chieftain Teṇṇavaṇ-Tamiḷavēl. Reference is made in the latter record to some one who had attained proficiency (மெய்மையுணர்ந்த) in the six *darśanas* (தரிசனங்களாகும்), the three kinds of Tamil (தமிழ்கள் மூன்றும்), Sanskrit works (வடநூல் வகையும்), works on polity (நீதிநூலையும்), Purāṇās (மேதகு புராணமும்), and the intricacies of Patañjali's Yōga system (?பாதஞ்சல முதற் பனுவற் பயன்களும்). The inscription of the same king from Śrīvilliputtūr (No. 548 of 1926) is dated in the 13th year opposite the 2nd, and it refers, among other things, to the temple of Jalaśayaṇattu-kidandaruliṇa-Paramasvāmin and Tirukkarraliśvarattu-Bhaṭṭāraka. It is not clear which god is meant by the former name. The latter Tirukkarraliśvarattu-Bhaṭṭāraka, i.e. 'the god of the stone temple,' seems to have been the original name of the *linga* in the present Vaidyanātha temple. In No. 518 of 1926, a record of Vīra-Pāṇḍya attributable to the 16th century, the same god is mentioned with the new name of Paḍikkāṣu-vaittaruliya-Nāyaṇār. This new name appears to have been given to the god of the temple in remembrance of the episode in the life of Tirujñānasambandha in which the god of Tiruvilimilalai is said to have helped the saint with a gold coin placed on the temple step daily, for the expenses of feeding his retinue during a severe famine.

Māṇavarman Parākrama-Pāṇḍya.

40. Again two other records, No. 601 of 1926 from Tittādatānapuram and No. 602 of 1926 from Śrīvilliputtūr refer themselves to the 8th and 32nd years of a Jaṭavarman Tribhuvanachakravartin Parākrama-Pāṇḍyadēva. As the astronomical details furnished in them work out for A.D. 1322, March 27 and A.D. 1317, September 15, the Jaṭavarman Parākrama-Pāṇḍya—A.D. 1315.

ectively, he must be the king whose initial date was A.D. 1315. In the latter

Of nearly a dozen records assignable to Jaṭavarman Kulaśēkhara (A.D. 1190) we are prefaced with the historical introduction commencing with *pūvīṇ kilātti*, etc. 15 of 1927 of this king states that at the time of the reconsecration of god Vara-

Of nearly a dozen records assignable to Jaṭavarman Kuḷaśekhara (A.D. 1190) a few are prefaced with the historical introduction commencing with *pūviṇ kiḷatti*, etc. No. 15 of 1927 of this king states that at the time of the reconsecration of god Varaguṇa-viṇṇagar-Emberumāṇ at Vijayanārāyaṇam, a meeting was convened for the purpose of setting right certain disabilities, and that on the request made by Tuppa-Nāṭayaṇaṇ, who has been called *mudalamaittan-muṇaṇ*, probably the son of the prime-minister (?), and Pērāyiram *alias* Śērapāṇḍiya-Mūvēṇḍavēḷāṇ of the Alagiyapāṇḍiyapuram, son of Kōḍai-Ādiccheṇ of Kura[kkēṇi]-kollattu-kōyil (royal family of Quilon), the king granted an exemption of two taxes *kālvāri* and *kaṇṇūra-vilai* and the amount accruing from these had to be utilized for providing worship and offerings in the temple. No. 14 of the same App. from the Maṇōmayanīśvaram temple in the same village states that certain epigraphs (*kalvēṭṭu*) of the temples of Śrīmūlasthāṇam-Uḍaiyār and of Durgaiyār placed near the northern entrance of this village having become obliterated, a tax of two *ḍammam* on each *mā* of land was unjustly demanded on the *dēvalāṇa* lands of these temples, apparently by the king's officials, and that on the representation made by two temple servants, the king was pleased to cancel this tax. In a record from Vikkiramāṇḡalam (No. 613 of 1926), the name of the village is given as Deśippaṭṭiṇam *alias* Vikkiramāśōlapuram in Tenkailaga-nāḍu. *Paṭṭiṇam* is generally the suffix added to sea-coast villages in the *neydal-nīlam*, in the same way as *kuṇichchi* is a distinctive suffix to a village in hilly tracts; but Vikkiramāśōlapuram, an inland town appears to have been given this name because of its connexion with a colony of merchants. To this same king belongs No. 83 of 1927 from the Narasiṁha temple at Tinnevely which refers to the god as having been consecrated in the time

of Periyadēvar Vikrama-Pāṇḍyadēva by a brahman named Kōlavāmaṇaṇ Subrahmanya-*hattaṇ alias* Sundara-Pāṇḍya-Brahmādarāyaṇ. This Vikrama-Pāṇḍyadēva must have been the son of Kulaśēkhara (A.D. 1190), who had been reinstated on the Pāṇḍya throne by Kulōttuṅga-Chōla III (*Annual Report* for 1892, para. 38). In paragraph 32 of the last *Annual Report*, it has been stated that a record of Māṇavarman Sundara-Pāṇḍya I also refers to a Periyānāyaṇār Vikrama-Pāṇḍyadēva. If 'Periyadēvar' can be considered to denote 'a father,' then Jaṭavarman Kulaśēkhara and Māṇavarman Sundara-Pāṇḍya may have to be considered as brothers, and both of them sons of Vikrama-Pāṇḍya, and the grandsons of Kulaśēkhara who began the war of the Pāṇḍyan succession. No. 29 of 1927 from Tinnevely is a Sanskrit verse describing the prowess of king Kulaśēkhara, who built the *prākāra* wall of the Tinnevely temple from the booty collected after defeating the Kēraḷa, the Chōla, and the Hoysala kings. It must have been only after this king's name that Tinnevely, or at least a suburb of it, was called Kulaśēkhara-chaturvēdimāṅgalam. A record (No. 603 of 1926) from Tittāṇḍattāṇapuram is dated in the 3 + 5th year of a Tribhuvana-chakravartin Kulaśēkharadēva, and as the astronomical details work correctly for the English equivalent A.D. 1148, January 9, he has to be identified with the Jaṭavarman Kulaśēkhara who began to rule in A.D. 1190. In this record the god of the temple at this village is called Sarvatīrtham-Uḍaiyār, the god of Śirukaḍaṅkarai in Muttiṇṇu-kūṇṇam, which apparently had been the original name of Tittāṇḍattāṇapuram; and Śivanindakāḷaṇ *alias* Kaṇḍiyur-Nāḍālvāṇ is said to have made a gift of the village Maruṅgūr *alias* Paṇḍitaśōḷa-chaturvēdimāṅgalam, named as such after a well-known title of Rājendra-Chōla, for offering worship to god Pañchanedidēśināyakar in the temple. This image appears to have been consecrated by Śivanindakāḷaṇ, presumably a native of Śōṇāḍu, as a replica of the god at Tiruvaiyyāru in the Tanjore district, who is called Pañchanadi-vāṇaṇ, 'the lord residing in the region of five rivers' (*aiyyāru*). To the same king must be attributed Nos. 31, 35 and 54 of 1927, dated in the 13 + 1st, 13 + 7th and 13 + 13th respectively of a king, who is introduced by the simple name of Jaṭavarman *alias* Tribhuvanachakravartin Kulaśēkharadēva, without any historical preamble.

42. On the other hand, No. 526 of 1926 from Śrīvilliputtūr and No. 79 of 1927 from Tinnevely refer themselves to Māṇavarman Kulaśēkhara, who is distinguished by the titles Kōṇēriṇmaikōṇḍāṇ and *Emmaṇḍalamum-kōṇḍaruliya* "he who took all countries" and whose initial date Māṇavarman Kulaśēkhara—A.D. 1268-1309. has elsewhere been calculated to be A.D.

1268. The Tinnevely record registers a gift of land made by Eṇakkunalla-Perumāl-Nārasīṅgadēvar for providing offerings to the god Tirunelvēli-uḍaiya-Nāyaṇār during the *ardhojāma* service, and for founding a brahman village called Kollam-kōṇḍa-Pāṇḍya-chaturvēdimāṅgalam, colonised by 24 brahmins well-versed in the Vēdas and the Śāstras, and for building two temples of Śiva and Viṣṇu respectively called Nārasīṅga-iśvaram-Uḍaiyār and Eṇakkunalla-viṇṇagar-Ālvār. Two other temples of Rājārāja-viṇṇagar-Ālvār at Rājārāja-chaturvēdimāṅgalam to the north of Paṇaṅguḍi *alias* Vikrama-Pāṇḍya-nallūr in Mulli-nāḍu, and of Nālunilai-viṇṇagar-Ālvār at Kāḍērupputtūr *alias* Hagavati-chaturvēdimāṅgalam, probably a structure of four storeys (? *nālu-malai*), are also mentioned to have been in existence at this time. The title 'Kollam-kōṇḍa-Pāṇḍya' after which the village was named, must have been borne by Kulaśēkhara in commemoration of a specific achievement of the capture of Quilon in his Malai-nāḍu campaign; and it has also been mentioned in No. 120 of 1908 as this king's title. It has already been noted on page 112 of the *Annual Report* for 1916-17 that in No. 968 of 1916 this king claims to have conquered Malai-nāḍu, Śōṇāḍu, the two Kōṇḍus, Īlam and Tōṇḍai-maṇḍalam, and that these achievements apparently entitled him to the *biruda* 'Emmaṇḍalamum-kōṇḍa.'

No. 533 of 1926 from the Perumāl temple at Śrīvilliputtūr is of interest in that it mentions that the earlier epigraphs which had been engraved on the *antarāla-bhitti* (wall) to the south-west of the shrine of Śēṇai-Mudaliyār (Vishvaksēna) having become defaced, a copy of it was taken and engraved afresh on the north wall of the Perumāl temple. This record quotes the Recopying of defaced inscriptions in his time.

23rd year of a king named Kōṇēriṇmaikōṇḍāṇ, and registers that a brahman colony called Brāhmaṇaperiyūr at Śrīvilliputtūr, a *brahmacōya* in Tirumalli-nāḍu, having become deserted, a new colony was opened up by the gift of 122 *paṅgu* (shares) of land at the rate of a share each to 108

brahman families, 4 *paṅgu* as *Vēda-vṛitti*, 1 as *Rāmāyaṇa-vṛitti*, 1 as *Mahābhārata-vṛitti*, as *Jyōtisha-vṛitti*, 1 as *Vaidya-vṛitti* and 6 as *paṇṣai-vṛitti*. This colony was called *Sēraṇai-venṇā-Pāṇḍya-chaturvēdimāṅgalam*, and the taxes on these lands, such as *kadamai*, *antarāyam*, *ponvari*, *vāsalpēru*, *lāṇṇaṇaipēru*, *veṭṭi-panam*, *sandhivigrahapēru*, *tariyirai*, *sekkirai*, *tattōlippāttam*, *iḍayarvari*, *iṇavari*, etc., were ordered to be paid to the shrines of god *Vadaperuṅgōyil-Uḍaiyār*, goddess *Sūdikkodutta-Nāchchiyār* and saint *Periyālvār*. From the title '*Sēraṇai-venṇā-Pāṇḍya*' of the king after which the colony was renamed, it is possible to identify this king with *Māra-varman Kulāśekhara* whose victory over the *Chēra*, probably a Travancore ruler, is inferable from the title '*Kollam-konḍa*' *Pāṇḍya*. *Sēraṇai-venṇā-tirumadaivilāgam* occurs as the name of the temple premises in a record of this *Kulāśekhara* at *Pāpāṅḡlam* (No. 126 of 1907).

A Tinnevely inscription (No. 62A of 1927) dated in the 8th year of *Māra-varman Tribhuvanachakravartin Kulāśekharadēva* and with details working to A.D. 1321, mentions the founding of a brahman settlement named *Anavaratadāṇa-chaturvēdimāṅgalam* by *Ālavandāṇ Deyvachechilaiyāṇ-Bhaṭṭaṇ* of *Koṭṭaiyūr* in the name of god *Anavaratadāṇa-Perumāl* in the *tiruhchurru* (premises) of the *Vishṇu* temple of god *Vālavalla-Pāṇḍya-viṇṇagar-Emberumāṇ*, the *tirumērkōyil* (western temple) at Tinnevely. It is not known whose title *Vālavalla-Pāṇḍya* was. It is stated that as the numerous documents relating to the several gifts of lands to individual brahmans etc., had not been engraved on stone owing to their large number, a single composite document was drawn up and engraved on the wall of the temple.

43. Of the inscriptions attributable to *Māra-varman Sundara-Pāṇḍya II*, only two, Nos. 541 and 549 of 1926, begin with the introduction *pū maruviya tirumadandai*; while three refer to his conquest of *Sōṇāḍu* and to the appointment of heroes which he performed at *Mudigondaśōlapuram*. No. 30 of 1927 dated in the 11th year,

Māra-varman Sundara-Pāṇḍya I.—A.D.
1216—43.

however, calls him by the title '*Sōṇāḍu-valaṅgi-aruliya*, 'he who gave (back) *Sōṇāḍu* (to the *Chōla* king)'. In para-

graph 32 of Part II of the last *Annual Report*, reference was made to two inscriptions which attribute this restitution by *Sundara-Pāṇḍya* of the *Chōla* dominions to *Kulōttuṅga* (III) to so early a date as his 7th year. No. 32 of 1927 mentions the gift of a silver salver made by *Ulaguyyavanda-Perumāl*, the *marumagalār* (daughter-in-law or niece) of *Kandiyadēvar*. We are told in No. 541 of 1926 that, on the representation made by *Maḷavarāyar*, the king, while seated on the throne called *Maḷavarāyaṇ* in the palace at *Madura*, granted an exemption of taxes of one *kāni* in every *mā* on the lands belonging to a number of *Vaiṣṇava* temples, viz., those of *Vadaperuṅgōyil-pallikonḍaruluṅṇā-Paramasvāmin*, *Śrīmad-dvārāpati-Ālvār*, *Tiruvayōddi-viṇṇagar-Ālvār*, *Śrīvallabha-viṇṇagar-Ālvār*, *Śrīrāma-viṇṇagar-Ālvār*, *Ālagiyamaṇavāla-Perumāl* and *Tirumāliruṅjōlai-niṇṇaruliya-Paramasvāmin*. Another temple for god *Vishṇu* called *Bhagavati-viṇṇagar-Ālvār* is said to have been erected in the western portion of *Śrīvilliputtūr* (*tirumērkōyil*) by *Śāṅkaranārāyaṇaṇ Śrīkaṇṭha-Bhaṭṭa-Vājapēyayājiyār* of the *Ātrēya-gōtra* (No. 549 of 1926), and in the 2nd year of king *Sundara-Pāṇḍya*, while he was seated on the seat called *Maḷavarāyaṇ* in the palace at *Āyirattali* alias *Amarāvati* in *Kilār-kūrṇan*, a sub-division of *Nittavinōda-valanāḍu*, a district of *Sōla-maṇḍalam*, he exempted from certain taxes the lands that had been endowed for worship and offerings in the temple. As No. 557 of 1926 states that the temple of *Idarkeduttaperumāl-viṇṇagar-Ālvār* was also built in the western block of the same village by *Śāṅkaranārāyaṇa Śrīkaṇṭha-Bhaṭṭa Vājapēyayājiyār*, it appears probable that this is only an alternative name for the *Bhagavati-viṇṇagar-Ālvār* mentioned in No. 549 above.

44. *Jaṭavarman Sundara-Pāṇḍya* is represented by only a few inscriptions. The existence of a *Śaiva matha* named the *Abhimuktaṇ-matha* at *Uḍaiyālūr* in the *Kumbhakonam* taluk of the *Tanjore* district, is mentioned in No. 311 of 1927, a record dated in the 7th year of this king (A.D. 1284). This *matha* is said to have been

Jaṭavarman Sundara-Pāṇḍya—A.D. 1277.

founded by *Vidyāśiva-Pāṇḍita*, a *tapasvin* of *Śivapādaśekhara-maṅgalam*. The site required for the erection of this *matha* was obtained piecemeal, by gifts as *gurudakshinai* from several individuals and by exchange (*parivarttanai*) with the temple authorities. A damaged inscription in the temple mentions the name of several other ascetics, such as, *Jñānaśiva*, *Īśānaśiva*, etc. The 12th century was a period of great

Śaiva activity in the Tamil districts, and it was in the succeeding century, the 13th, that the Śaiva teachers (*Śaṁtāṇaguravar*) beginning with Meykkaṇḍadēvar (c.A.D. 1230), who popularised and spread the tenets of the Śaivasiddhānta philosophy, lived. A number of Śaiva *maṭhas* began to spring up at many places in the Tamil districts. The Dārāsūram temple which is only three miles from Udayālūr contains a series of 108 figures of certain Śaiva ascetics engraved in half relief on the wall of the *prākāra*, with labels on the top of each giving their names.

45. The astronomical details contained in No. 617 of 1926, another record of Jaṭavarman Sundara-Pāṇḍya, work out correctly both for A.D. 1264 and A.D. 1291; but as the letters of the record approximate to the middle of the 13th century, this king may be the one who ascended the throne in A.D. 1251. It is stated in this inscription that Śrīkailāsadēvaṇ *alias* Śivadēvar, a disciple of the Mudaliyār of the

Jaṭavarman Sundara-Pāṇḍya—A.D. 1251.

Kīlai-maṭha at Tirupparaṅṅunram consecrated the image of Aḷagiya-Nāchchiyār in the temple of Madhurōḍaya-īśvaram-

Udayār at Vikkiramāṅgalam, which was called Dēsipattāṇam *alias* Jayampolil-Vikramasōlapuram. Ayyapolil is well-known as the name of a merchant-guild and Jayampolil of the record, if it is not identical with this, must have been the name of another such association. A gift of the taxes leviable on the temple premises (*maḍai-vilāgam*), such as the tax on looms (*taṟik-kaḍamai*), *kada-āyam* and other cesses on tenants, and taxes on oil-mills, is recorded in No. 483 of 1926 to have been made by the *nāttavar* of Pular-kōṭṭam *alias* Vikramasōla-vaḷa-nādu to the temple of Tirukkallīṇam-Udayār in Kaṇṇigai-nādu, in the 15th year of Jaṭavarman Sundara-Pāṇḍya.

Two more records (Nos. 62 and 64 of 1927) dated in the reign of Kōṇērinmaikondāṇ and Sundara-Pāṇḍya may have to be referred to this king, because he claims to have had the title of 'Kāñchipuram-kondāṇ', which is seemingly a paraphrased form of the Sanskrit *biruda* 'Kāñchipuravarādhīśvara' assumed by him in his short historical introductions. In another inscription (No. 75 of 1927) dated in the 3rd year of Kōṇērinmaikondāṇ and addressed to the king's officer Sundara-Pāṇḍya-Brahmādhirāyar, the village Kaṇṇanūr in Kīlvēmba-nādu is said to have had

'Ravi-veṇṇa,' a Pāṇḍya title.

the other name of Raviveṇṇa-chaturvēdimāṅgalam. 'Raviveṇṇa' as a Pāṇḍya

title must signify some conquest of the Pāṇḍya sovereign over a king named Ravi. The Travancore kings of this period were Vīra-Ravi Kēraḷavarman (Kollam 392-412 = A.D. 1217-37) and Vīra Ravi-Udayamārttāṇḍavarman who was reigning in Kollam 426 (= A.D. 1251); and both of them had the name Ravi only as a part of their names. As the inscription itself does not furnish a clue as to the name of the Pāṇḍya king in whose reign it was issued, but simply calls him a Tribhuvanachakravartin Kōṇērinmaikondāṇ, we cannot decide which Pāṇḍya ruler it was who had come into conflict with a Travancore king of the name of Ravi in this period. But as Māra-varman Kulasekara and Jaṭavarman Sundara-Pāṇḍya both claim to have come into conflict with the Chēra, the title 'Ravi-veṇṇa' may belong to either, and may perhaps have reference to this achievement.

46. No. 598 of 1926 from Tittāṇḍatāṇapuram in the Ramnad district belongs to

Jaṭavarman Vīra-Pāṇḍya—acc. A.D. 1254.

Jaṭavarman Vīra-Pāṇḍya and refers to his conquest of Īlam, Kōṅgu and Sōnādu, to the defeat of Vāllāṇ, and to his having

performed the anointment of heroes and that of victors at Tillaimānagar (Chidambaram). The regnal year of this king is obliterated in the record. No. 437 of 1917 belonging to the same king and dated in his 15th year details the same achievements; it is therefore possible that the present epigraph may also have been issued in the regnal year 15, the second digit of which is slightly traceable in the beginning. The astronomical details also work out correctly for the year A.D. 1269. This record is of considerable importance in that it makes mention of Añjuvaṇṇam

Añjuvaṇṇam and Maṇigramām corporations.

and Maṇigrāmam, the names of the two trading corporations which were first met

with in the Kōṭṭayam Christian charters of the end of the 9th century A.D. The brick *mandapa* in which god Āvudaiya-Nāyaṇār was installed in the temple of Sarva-tīrtham-ūḍaiya-Nāyaṇār having become dilapidated, Villiyālvaṇ Tiruvambalam-Uḍaiyāṇ of Araśūr demolished it and started building a stone structure in its place.

Vadugālvār, the *marumagalār* of Śivanerī-Udaiyār Akalan̄ka-Nādālvār and the daughter of Vijaiyālaiya-Muttaraiyar also contributed a *maṇḍapa* called Tenṇanarulāl-Tiruchchātṭiṇāṇ. For the amount required for these constructions, Perumāl Rājarājadēva *alias* Tenṇavadaraiyaṇ of Śiṇḍūr in Iraniyamutta-nāḍu, an agent of the Ālvār, convened a meeting in the hall of Tirukkāmakkōttam-udaiya-Periyanāchchiyār, consisting of the people of 18 provinces (*vishayam*), Añjuvaṇṇam, Mañigrāmam, Tirumalaimātākkal *alias* Tiruvambalam-Udaiyār of Araisūr, the *Sāmanta-paṇḍaśālī*, the *Aiśar* (?) among the Āriyas, the residents of Kuḍuttu-Mukamaḷagiyaṇ-perunderuvu, the *Bhātṭāriyar*, the *Tōyāvattirachchettigal*, the *Valaṇṇiyar* of south Ceylon, the *Kaikkōlas*, the *Tūsuvar*, the *Vāṇiyar* and the *Niṇḍakaraiyār*, and came to the agreement that all articles of merchandise that are measured, spread and folded, and on perishable goods that are fit to be thrown away, a tax in kind of $4\frac{1}{2}$ *nālī* of rice and a cess of one *kāṣu* per *achchu* (of sales?), shall be collected. An inscription similar in import to this is No. 18 of 1914 dated in the 10th year of Jaṭavarman Vira-Pāṇḍya at Kāmarasavalli which states that an assembly of merchants meeting in conference, decided to levy a tax of $\frac{1}{4}$ *paṇam* on each bundle of cloth, each *podī* of pepper, arecanut, gold piece, etc., and set it apart as a fund for the repairs to the temple. No. 16 of 1917 again refers to a similar temple-repair-fund collected in the 12th century by the Dēśi-merchants at Hēmāvati, from taxes levied on horses, musk, saffron, yak-hair, cus-cus grass, etc.

47. The words Mañigrāmam and Añjuvaṇṇam, which occur in this record, have evoked considerable interest among scholars in general and Syrian Christians in particular. It will be useful therefore to give below extracts from a number of inscriptions where these words occur, either together or separately:—

1. Kōttayam plates No. 1 of Sthānu-Ravi (*Trav. Archl. Series*, vol. II, p. 67)—
(Ll. 4-5)—*Adikārarum prakṛitiyum Mañikkirāmamum Añjuvaṇṇamum Puṇṇaittalaip-patiyum-ul vaittu.*
2. Kōttayam plates No. 2 (*ibid.*, pp. 80-82)—
(Ll. 21-22)—*Arunūrruvarum Añjuvaṇṇamum Mañikkirāmamum irakshikkak-kadavar.*
(Ll. 24-25)—*Seppu-pattirattilp-paṭṭa vaṇṇam seydu kollak-kadavar Añjuvaṇṇamum Mañikkirāmamum.*
(Ll. 34-35)—*Anraṇru paḍum ulgu Añjuvaṇṇamum Mañi kirāmamum ilak-kichchu vaippadāgavum.*
(Ll. 37-38)—*Kōp-padavāram kōyil kondu paṭip-padavāram Añjuvaṇṇamum Mañikkirāmamum kolvadāga.*
(Ll. 45-46)—*Añjuvaṇṇamum Mañikkirāmamum ivakalkku anniyāyam-onḍāyāl tāṅgaḷ anyāyam tirttu kollakadavar.*
3. Tiruvellaṇai inscription in the Tiruvāṇaiḱkal temple (No. 519 of 1905)—
Rājakēsariyarmarkku yāṇḍu 13 ... Vēdam-vallāṇ oru Brāhmaṇaṇai ūttuvdāga Uraiṇyūr Mañikkirāmattu Nārāyaṇaṇ-Āchchaṇ ivvūrk-kallāl vaichcha poṇ unpaḍiṇ kalaṇṇu.
4. Siam inscription (*Ep. Ind.*, vol. XVIII, p. 11)—
..... *kulam pēr Śrīnāraṇam Mañigrāmattārkkum Sēnāmukhattārkkum kulat-tārkkum adaikkalam.*
5. Salem inscription in the Śukavanēśvara temple (*S.I.I.*, vol. IV, p. 15)—
Rājakēsariyarmakku yāṇḍu mūṇṇāvaḍu Koḍumbālūr Mañikkirāmattu vyāpāri Mañjaṇ-Maniyamārttāṇḍaṇ śrikōyilil vaitta kalaṇṇu.
6. Kuttālam inscription in the Kurrālanātha temple (No. 439 of 1917)—
Parakēsariyaṇmarkku yāṇḍu 21, Kurrālattu-Perumānāḱikalukku Tenṇāri-nāttu nallūr Mañi irāmattu Dharmasētti āyina Śaḍaiyaṇ Gavaiyaṇ vachcha viḷakk-onru.
7. Kōttayam plate of Vīrarāghava-chakravartin (*Ep. Ind.*, vol. IV, p. 295)—
(Ll. 5-6)—*Peruṇkōyilagaṭ-tirunnaṇula Magōḍaiyarpattinattu Iravik-korttaṇāya Chēramāṇlōkaṭ-peruṇjettikku Mañikkirāmāṭ-pattāṇ guḍuttōm nagarattukku kaṭṭāy-āya Iravi-Koritaṇukku.*
8. On slabs in the tank in the Jamātpalli at Kollam (No. 4 of 1901)—
Valaṇṇipparaiyar Mañikkirāmamum rai prakāram tu koḍuttadu.

9. Rāmantali inscription of Kali 4029 (No. 474 of 1926)—

.....*Narasīṅga-viṇṇagar-dēvarkku amaichcha pariyāvidu**idu kaṇḍu Ilaṅ-gōppattaṇattu Maṇikkirāmattār.*

10. Tālakkaḍ inscription of Rājasimha-Perumāṇaḍigal (No. 358 of 1927)—

Iv-amañja vāṇiyaril Maṇikkirāmattār Śāttam-Vaḍugaṇum Iravi-Śāttanum ivargal iruvarḱum iranḍu-murip-pāḍigaiyālu ney illai.

11. Cochin plate of Bhāskara-Ravi (*Ep. Ind.*, vol. III, p. 68)—

Issuppu-Irappāṇukku Añjuvaṇnamum*Añjavannappērūm**vidipērum kūḍakoduttōm*...*Añjuvaṇnamuḍaiya Issuppu Irappāṇukkum ivaṇ santatā āṇmakkalkum.*

12. Tittāṇḍatānapuram inscription of Vīra-Pāṇḍya (No. 598 of 1926)—

(L. 4)—*Ivvūril irukkīra Añjuvaṇnam Maṇikkirāmattomum āriyaril sāmanta-pandaśāliyum aiśarum pattāriyarum tojāvattirachcheṭṭigalum Tenni-laṅgai-valaṇṇiyarum kaikkōlarum tūsuvarum vāṇiyarum nāṇḍakarai-yārum kūḍi*.....*kōyil tirumuṇbilē niraivara kūḍiy-irundu.*

From these instances it will be seen that there is nothing in the records themselves to indicate that the word 'Maṇigrāmam' has been used with special reference to Christians, or that its use is confined only to the west coast, as suggested by some scholars. Maṇigrāmam was the name of a trading corporation of merchants, and the Tamil commentator Nachchiṇārkkīṇiyar has explained it as a collective name for a community (*kuḷuviṇ-ṭeyar*), and following his lead, the author of the *Nēminātham* has cited the word as an instance of a *kūḍiyarṭṭeyar*. The form used by the first commentator, namely, *vanika-grāmam*, not necessarily a mislection, may possibly explain the origin of the word Maṇigrāmam, as a corporation (*grāmam*) of merchants (*vanikar*). Trade and craft-guilds, such as *śrēṇi*, *gana*, etc., are known to have existed in the early days, very often living in compact bodies in specified parts of a town, and having their own special articles of association, laws, etc. It therefore

Maṇigrāmam, a trading corporation, probably non-denominational in constitution.

appears that Maṇigrāmam was the name of a merchant-guild of South India like the Valaṇṇiyar and Ayyapolil associations,

membership to which may have been open to all merchants, as such, irrespective of their religion, and whose constitution was almost analogous to that of the *śrēṇi* of ancient India, 'the assembly of eminent merchants', defined as composed of traders and artisans, including men of different castes but pursuing similar means of livelihood (*nānājātīnām ēka-jātiya karmōpaṇvīnām*). In the west coast where trade was in the hands of the Christian merchants from a long time, it is possible that the Maṇigrāmam organization may have had Christian merchants also on its rolls, along with many other Hindu traders. The existence of a number of Nāyar families bearing the name Maṇigrāmakkārar at Quilon and a few other coast towns in the Travancore State at the present day, appears to indicate that these Hindu merchants had simply belonged to the Maṇigrāmam trading-guild; and the inference that they were originally Christians who had later on apostacised to the Hindu religion on account of the teachings of Māṇikkavāchakar, or of Manes, or otherwise, appears to be erroneous. The lower status that is said to be accorded to them among their own co-religionists may have to be explained otherwise than by their hypothetical reconversion from Christianity. The existence of Christian merchants also bearing the name of Maṇi shows that their ancestors also may have belonged to the Maṇigrāmam corporation, and that the title, though by no means, hereditary, happened to be handed down to their descendants, in the same way as *poduvāl*, *vāriyar*, etc., which were originally words descriptive of particular occupations in temples, and which have now crystallised into distinct class-names, irrespective of the avocations now adopted by the different members of these castes. Maṇigrāmam again was not confined to the trading communities in coast towns only or to the west coast in particular, for we find the name occurring with reference to merchants at the two inland towns of Uṇṇaiyūr and Koḍumbālūr, and also at Tittāṇḍatānapuram and Kāvērīppūmpattīṇam, two old sea-ports on the east coast. At the latter place a few Hindu families called Maṇigrāmakkārar are said to live. The fact that the donors to the Śiva temple at Tiruvellaṇṇai, Salem and Kuttālam were Maṇigrāmattār

clearly shows that they were Hindus and not Christians. It is possible that the Manigrāmam which figures in the Christian plates may have even been composed exclusively of Hindu merchants, or of a mixed *clientèle* of Hindus and Christians, the latter having been granted privileges similar to those that had been enjoyed by trade-guilds of apparently Hindu origin.

48. As regards Añjuvaṇṇam, Venkayya considered it to be a semi-independent corporation (*Ep. Ind.*, vol. v, p. 294). The privileges appertaining to such a body (*Añjuvaṇṇap-pēru*) were conferred on Īsūppu-Irappān in the time of Bhāskara-Ravivarman. The Kottayam plate also makes mention of this body along with the Manigrāmam, as having been given the right of collecting the taxes due to a local chieftain (*pati*). The present record is the only other instance

Añjuvaṇṇam.

till now found where Añjuvaṇṇam has been referred to. This word has generally been considered to be a Tamilised form of the foreign word 'Añjumān'—an association. If so, some foreigners must have been residing at the seaside town of Tittāṇḍatāṇapuram, and formed themselves into a guild at the time of this record. From other sources we know that a few Arab colonies had been formed in a few important ports on the east-coast of South India, called the Mábar by the Arab sailors. At this time, i.e., towards the end of the 13th century, there was one such flourishing colony at Kāyal at the mouth of the Tāmraparnī, established, it is said, "by an Arab chieftain described as Maliku-Islam Jamall-ud-din, ruler of Kis and later the farmer-general of Fars" (*South India and her Muhammadan Invaders*, p. 70). Tondi was also another seaport of some consequence in those days; and it is possible that at Tittāṇḍatāṇapuram which is only a few miles distant from Tondi, there may have also been a Muhammadan colony which had banded itself into an Añjuvaṇṇam (Añjumān) association.

49. Two more records, Nos. 49 and 80 of 1927, were issued in the 5th and 27th years of the reign of a Jaṭāvarman Vīra-Pāṇḍya and of Īlaiyālvān (the younger son) Vīra-Pāṇḍya, as he has been also called in the latter. From the fact that the signatory of these inscriptions is a certain Kuṇḍūr Brahmachakravarti who figures also in a record of Vikrama-Pāṇḍya, and that No. 80 refers to some *kalaham* or troubles that had occurred some time previously, we may have to identify this Vīra-Pāṇḍya with the illegitimate son of Kulaśēkhara, who had been involved in the fratricidal war of the Pāṇḍyan succession. He was a contemporary of the Travancore ruler Ravivarman-Kulaśēkhara, as mentioned in para. 68 below.

Īlaiyālvān Vīra-Pāṇḍya—A.D. 1296.

50. A few records of king Māṇavarman *alias* Vikrama-Pāṇḍya come from Tinnevely, Māṇavarman Vikrama-Pāṇḍya I and II. Vijayanārāyaṇam and Śrīvilliputtūr. Only one of these begins with the introduction

'*tirumalarmādu*' etc, and stops abruptly thereafter. Nos. 44 and 47 of 1927 refer to some gift of land by purchase made by Pillai Mānābharāṇa-Mūvēṇḍavēlār for providing offerings to god Pollāḍa-Pillaiyār in the second *prākāra* of the Tinnevely temple. This donor has figured in a few other inscriptions from Sermadevi. The name of the god Vināyaka of this temple reminds us of the Pollāḍa-Pillaiyār of Tirunāraiyyūr who is reputed to have helped Nambiyāṇḍār-nambi in the composition of the *Tirutṭoṇḍar-antādi*. Another epigraph (No. 48 of 1927) states that copies of certain inscriptions which had originally been engraved on the *tiruppurakkudai* of the Kaṅkālanātha shrine were re-incised on the *prākāra* wall called the Vikrama-Pāṇḍya-*tirunadai-māligai*, which had apparently been raised by him. An inscription from Vijayanārāyaṇam (No. 18 of 1927) beginning with the introduction *tirumagal jayamagal* etc., mentions that the image of Tiruvāykkalattu-Pillai (i.e. Krishna) was set up at the instance of a lady in the temple of god Varaguna-vinnagar-Emberumān in the time of the king of this name of A.D. 1269. No. 550 of 1926 is an incomplete record dated in the 11th year of Māṇavarman Tribhuvanachakravartin Vikrama-Pāṇḍya *dēva* and refers apparently to a donation made by a resident of Kuṇḍandai (Kunbhakōṇam) in Śōla-maṇḍalam to the temple of god Vāḍaperuṅgōyil-Emberumān at Śrīvilliputtūr. He must be the king whose initial date was A.D. 1269, and his 11th year will therefore have corresponded to A.D. 1280.

51. Five inscriptions of Jaṭavarman Śrīvallabha beginning with the historical introduction 'tirumadaṇḍaiyūm,' etc., have been copied from Vijayanārāyaṇam and Vikkiramangalam. Of these, No. 619 of Jaṭavarman Śrīvallabha—A.D. 1303.

1926 states that the king was seated on a throne called the Pāṇḍiyarāyaṇ in the hall called . . . kkiya-Pāṇḍiyaṅkūdam in the palace at Madurai. This king has been stated to have been seated on another throne called the Kāliṅgarāyaṇ while issuing some other records (*Annual Report* for 1923, p. 109). The temples of Varaguṇa-vinnagar-Ālvār and Śaṭhakōpa-vinnagar-Ālvār are referred to in No. 16 of 1927 as the *tirumērkōyil* (western shrine) and the *naduviṭ-tirumuṇṇam* (central temple) of the village of Vijayanārāyaṇam, and a temple of Rāghavachakravartigaḷ is also mentioned in No. 21 of 1927.

No. 27 of 1927 gives an interesting reference to a contemporary Travancore king. It states that, in the 12th year of Śrīvallabhadēva, the tank called Maṇōmayāṇ-ēri having breached at its 32nd sluice owing to heavy rains, Nambi Śaṅkaraṇ-Vāsu-dēvaṇ, the agent of the Travancore king Ravi-Kōḍaivarman at Vijayanārāyaṇam, had the breaches both in the tank and the channel repaired, and in commemoration of this work had them named after himself as Vāsudēvap-peruṅgarai and Vāsudēvap-pērāru respectively. As the 12th year of this king Śrīvallabha corresponds to A.D. 1303, the Travancore ruler in the beginning of the 14th century must have been a Ravi-Kōḍaivarman, according to this record. But from *Trav. Archl. Series*, vol. iv, p. 89, it is ascertained that the king of Travancore in A.D. 1317 was Vīra Udaiyamārttāṇḍavarman-Tiruvadiyār *alias* Vīra-Pāṇḍyadēva, whose inscription dated in his 4th regnal year at Kēralapuram in the Travancore State gives the date of his accession to be A.D. 1313. His predecessor was Ravivarman-Kulaśēkhara of Jayasimha-nādu, son of Jayasimha-Vīrakērala, who ascended the throne in A.D. 1299 and crowned himself in A.D. 1314 on the banks of the Vēgavati at Conjeeveram, after raiding the Pāṇḍya and Chōḷa dominions. An earlier Travancore ruler was Vīra Padmanābha-Mārttāṇḍavarman, the extent of whose reign is not known, but whose record at Varkkalai in the Travancore State gives him the date Kollam 427 corresponding to A.D. 1252 (*T.A.S.*, vol. iv, p. 151). Between this date and A.D. 1313 there is a gap of over half a century, and the present record supplies the information that a king named Ravi-Kōḍaivarman was ruling over Vēṇāḍu in about A.D. 1303. As Ravi-Kulaśēkhara of Quilon had ascended the throne in A.D. 1299 and had been reigning till about A.D. 1313, Ravi-Kōḍaivarman of our record must have been a separate ruler in charge of Vēṇāḍu (Travancore); but we have at present no means of knowing the extent of his reign, as no other inscriptions belonging to him have till now been discovered, and the *Travancore State Manual* based mainly on the Temple Chronicles has not made any mention of him.

52. Several later Pāṇḍya kings known by the name or surname of Śrīvallabha figure in a number of records of this year's collection, and their proper identification is sometimes found difficult owing to the want of clinching data in their records. For instance, No. 529 of 1926 from Śrīvilliputtūr is dated in Śaka 1356 and the astronomical details given in it, namely, Karkāṭaka 28, ba. pañcamī, Monday, and Rēvati, work out correctly for A.D. 1434, July 26, Monday. As this year is said to be the 33rd year of Parākrama-Pāṇḍya *alias* Śrīvallabhadēva, A.D. 1401-02 will have been the date of his accession. Ari-kēsari Parākrama-Pāṇḍyadēva, the builder of the Tenkāśi temple, had a reign of nearly 42 years from A.D. 1422 to 1464. So Parākrama-Pāṇḍya *alias* Śrīvallabha of our present record who must have ruled from A.D. 1401 to at least 1434 must have been a co-regent of Arikēsari-Parākrama for at least a few years. He must have also been a contemporary of Jaṭavarman Vikrama-Pāṇḍya, whose 8+14th year corresponded to Śaka 1344 (=A.D. 1422) and whose initial date must therefore have been the same year A.D. 1400-01. There was another Parākrama-Pāṇḍya *alias* Śrīvallabha born in Tiruvādirai-nakshatra, with a reign of 32 years, who was the nephew of Arikēsari-Parākrama and whose elder brother Parākrama *alias* Vīra-Pāṇḍya, born in Avittam, began to reign so late as A.D. 1473; but he cannot be identified with the king of the present record. No specific data are however available to help his identification with any of the kings hitherto known.

Later Pāṇḍyas.

Parākrama-Pāṇḍya *alias* Śrīvallabha—A.D. 1401-02.

53. Among the later Pāndyas bearing the name Kulaśekhara, Nos. 530, 563, 564 and 600 of 1926 are dated in 2+6th year, 2+42nd year and 9th year respectively. As Nos. 563 and 564 give also the Śaka equivalent, namely, Śaka 1395, and the details furnished by No. 600 work to A.D. 1438, all of them appear to

Kulaśekhara of A.D. 1448.

belong to one and the same king who has to be identified with the brother of Arikē-

sari Parākrama-Pāndya, who had a reign extending from Śaka 1351 up to the 2+42nd year, i.e., Śaka 1395 (*Trav. Archl. Series*, vol. I, p. 251). Of these No. 563 of 1926 from Śrīvilliputtūr refers to the king's gift of one mā of land to Kṛishna-Bhaṭṭaṇ, a brahman of Sāttanūr, which was added to the lands set apart for the kitchen expenses (*adukkaḷaipuṇam*) of the temple of goddess Āṇḍāl, and allowed to be enjoyed as tax-free gift (*dāṇa-iraiyili*) by the donee. No. 564 of 1926 from the same temple states that the honorary (?) service of guarding the inner entrance (*ullil-vāsal*) of the shrine was entrusted to Parākrama-Pāndya, son (? *magaṇ*) of Kulaśekhara-dēva, and that 2 mā of land in Tirunārāyaṇamaṅgalam and some cooked offerings were given to him for this service. It is not known whether a royal prince was really entrusted with this menial service, and got the petty remuneration detailed in the record. A resident of Kāśmīram (*Kāśmīra-nivāsi*) Adakkuru-Daśadēva, son of Tattaguru-Nārāyaṇa, named figures as a donor of money for providing offerings to the god at Tittāṇḍatāṇapuram. In the previous reports several epigraphs registering gifts made by residents of Kashmir and North India to temples in southern districts at Tiruvadiḡai, Tiruvorriyūr, etc. have been noticed. Similarly a certain Gaṅgādhara-Brahmachārin who has figured as the donor in a record dated in Kollam 669 (= A.D. 1494) from Kochchapidāram, a village near Nagercoil in the Travancore State, and who appears also to have made a similar donation to the Rājagōpālasvāmin temple at Vijayanārāyaṇam in Kollam 665 (= A.D. 1490), was also a native of North India (*Āryadēśa*).

To this same king may have to be attributed No. 60 of 1927, which is dated in the 40th year of a Tribhuvanachakravartin Kōṅṇēriṇmaikondāṇ Kulaśekhara-dēva and which relates to the gift of some land made by Dharaṇimulududaiyār, queen of Tirunelvēli-Udaiyār *alias* Vīra-Pāndya-dēva, for rearing a flower garden called Dharaṇimulududaiyār-tirunandavaṇam to the temple of god Tirunelvēli-udaiya-Nāyaṇār. As this piece of land is stated in the same record to have been exempted from certain taxes in the 8th year of Vīra-Pāndya, this year will have either coincided with the 40th year of Kulaśekhara or was some years later. As Vīra-Pāndya had the surname Tirunelvēli-Udaiyār, he must have belonged to the later dynasty of Tinnevely Pāndyas. From page 252 of the *Trav. Archl. Series*, vol. I, it is seen that Śrīvallabha *alias* Kulaśekhara had a reign of nearly 44 years from Śaka 1351 to 1395, while the rule of his nephew Parākrama-Pāndya *alias* Vīra-Pāndya extended from Śaka 1395 to 1428. Although the 8th year of Vīra-Pāndya cannot have been the 40th year of Kulaśekhara, it appears possible that these are the two kings referred to in the record, and that the exemption of tax mentioned therein was granted by Vīra-Pāndya, nearly ten years after the original donation was made by his queen in the 40th year of his predecessor Kulaśekhara.

54. Another record (No. 587 of 1926) from Śrīvilliputtūr dated in the 34th year of king Kulaśekhara-dēva is interesting in that it mentions that the entrance (*tiruvāsal*) of the temples of god Vaḍaperuṅgōyil-Udaiyār and goddess Śūḍikkōḍuttaruliya-Vāch-chiyār and the village of Śrīvilliputtūr were considered as the *abhayaṁ* to Mūṇragat-tūr (?) of Ēlarai-nāḍu, Vīra-vaḷanāḍu, Pūṅgā-nāḍu, Śeṅgudi-nāḍu, Irūṇṣōṇāḍu, Venbaikkudi-nāḍu and Karunilakkudi-nāḍu. From a few records copied in the Travancore State, we learn that one or two of its rulers demarcated some lands to enable certain classes of weavers, etc., to colonise in them, and by exempting the residents from certain taxes and by the grant of other small concessions to them, made

Śrīvilliputtūr temples as asylums.

these colonies what are called *Aṇḍiṇāṇ-puḡalidam* or 'asylums for the fearful

(oppressed)'. Vīra Rāma-Rāma-varman was called '*Aṇḍiṇāṇ-puḡalidam*' because of his help to his subjects in this particular direction (*T.A.S.* vol. IV, p. 98). Another king Udaiya-Mārttāṇḍavarman also founded a similar colony at Muṭṭam near Cape Comorin in Kollam 701, so that certain of his fishermen-subjects may reside in it, freed from the fears of petty tyranny, coercion and other disabilities. But the purpose

of the record from Śrīvilliputtūr is not quite clear. A pair of chowries and an umbrella engraved on the top of the slab containing it are perhaps indicative of the fact that the order had been issued by the king, while a pair of lamps and a *pūrṇa-kumbha* represent two more of the eight auspicious symbols (*aṣṭa-maṅgalam*). It is not known if any such political freedom specified by the Travancore records is also implied in the present epigraph from Śrīvilliputtūr, or whether the devotion of the residents of the specified *nāḍus* to the temples at Śrīvilliputtūr was merely sought to be indicated in it.

55. Aḷaṅ-Perumāl Parākrama-Pāṇdyadēva, whose initial date was A.D. 1467, is represented by two inscriptions (Nos. 565 and 566 of 1926), both of which are dated in Śaka 1403 and refer to the 12th year opposite the 2nd year of his reign, with astronomical details working out to the English equivalent—A.D. 1481, September 6. One of the records mentions

Aḷaṅ-Perumāl Parākrama-Pāṇdyā—A.D. 1467. two names Venṇu-kilikonḍāṇ-*tiruvīdi* and Venṇu-mālaiyitta-Perumāl, of which the latter appears to have been coined after one of the *birudas* of the Pāṇdyā kings, and the former must have been named after Vishnuchitta or saint Periyālvār of Śrīvilliputtūr, who is said to have knocked off as prize a purse of gold (*kili*) which his Pāṇdyā contemporary had proffered for high proficiency in the Vēdas. This fact is referred to in the lines of the Ālvār's *tanigāns*—

வேண்டிய வேதங்களைத் திரைந்து கிழியறுத்தான் வாழி, and

गुरुमुखमनधीत्य प्राह वेदानशेषान्

नरपतिपरिक्लृप्तं शुल्कमादातुकामः ।

56. A still later Pāṇdyā king of the same name was Kulaśēkharadēva *alias* Parākrama-Pāṇdyadēva, the son of Jaṭavarman *alias* Tribhuvanachakravartin Kōṇēriṇmaikonḍāṇ Abhirāma-Parākrama-Pāṇdyadēva, who was born in the Mṛigaśīrsha-nakshatra. In the year opposite the 2nd year of his reign, he is stated to have made some donations to the temples of Vadaperungōyil-pallikondaruliya-Paramasvāmin and goddess Sūdikkoduttaruliya-Nāchchiyār at Śrīvilliputtūr, for special service on the days of his natal star Mṛigaśīrsha (No. 538 of 1926). But the record from

Parākrama-Pāṇdyā *alias* Kulaśēkhara—A.D. 1543. Sāmbūrvaḍagarai dated in Śaka 1471,

Saumya, published on pages 268–9 of the *Trav. Archl. Series*, vol. 1, states that the natal star of Jaṭavarman Tribhuvanachakravartin Kōṇēriṇmaikonḍāṇ Kulaśēkharadēva *alias* Parākrama-Pāṇdyadēva, the son of Abhirāma-Parākrama-Pāṇdyā was Aśvati, and that some donation of land was made by the king for worship in the temple of Abhimuktēśvara at Vindaṇūr. Another inscription from Tenkāśi is dated in Śaka 1473, Virōdhikrit, which was the 8th year of this king. No. 538 of 1926 which equates the year opposite the 2nd year of a king bearing a similar name in all particulars, correctly with the cyclic year Parābhava, must have been dated in Śaka 1468 (Parābhava), and must belong to Parākrama-Pāṇdyā *alias* Kulaśēkhara who reigned from Śaka 1465 to Śaka 1474, although Mṛigaśīrsha has herein been mentioned as his natal star. To this same king has to be assigned inscription No. 580 of 1926 dated in Śaka 1468, Parābhava, and referring to the appointment of Kāliṅgarāyaṇ Ulagudaiya-Perumāl as the *tirumugaveluttu* of the temple in the time of *naṅkumāraṇ* Parākrama-Pāṇdyadēva. It may be noted that Mṛigaśīrsha was also the asterism in which Arikēsari-Parākrama, the builder of the Tenkāśi temple, was born; but his date was earlier.

57. The later Pāṇdyā king Māṇavarman Tribhuvanachakravartin Sundara-Pāṇdyadēva figures in No. 537 of 1926 dated in the 2+15th year, corresponding to Śaka 1[4]69; but beyond registering some donations to the Perumāl temple at Śrīvilliputtūr, it does not contain any other interesting information. This king has to be identified with Māṇavarman Sundara-Pāṇdyā, whose initial date was A.D. 1531 and whose inscriptions from Krishnāpuram (Nos. 18 and 19 of 1912) dated in the 2+6th and 2+4th years furnish also the Śaka years 1461 and 1459 respectively (*Annual Report* for 1912, para. 44).

58. Three records, only one of which contains the preamble beginning with the word 'Bhuvanaikavīra', belong to Jaṭavarman Kulaśēkhara, 'who revived the past.' They range in date from Śaka last—A.D. 1534–43.

1456 to Śaka 1465. From No. 561 of 1926, it is learnt that this king who had also the surname of 'Kōṇḍarāma', built the *prākāra* wall of the Perumāḷ temple at Śrīvilliputtūr in Śaka 1458 (A.D. 1536). He was the son of Āhavarāma and came to the throne in Śaka 1456. He was also known as Śrīvallabha and boasted of having 'established the Pāṇḍya kingdom'. No. 570 of 1926 copied from the same village and dated in Śaka 1473 in the reign of Tirunelvēlpperumāl or Śālivātipati, the father of Ativīrārāma, refers to the appointment of Tāñjikkūḍi Venṇumālaiyitta-Perumāḷ Tirunāgīśvaram-Uḍaiyāṇ of Agramahishi *alias* Vīranārāyaṇa-chaturvēdimaṅgalam, a *brahmadēya* in Āgattugavūr-kūṇṇam, as the *maṇḍapa-kanakku* (accountant) in the temple. At the time this appointment order was issued, the goddess Nāchchiyār is stated to have been seated in state along with Vadaperuṅgōyil-pallikondaruliya-Paramasvāmin on the Alagiyamaṇavāḷaṇ *pallikkattil* under a pearl canopy, and surrounded by a large concourse of people, consisting of Vishṇudāsa, the temple agent, the priests, the *kudavar*, the *kōṇavar*, the palanquin bearers (*tandēduppār*), Rāmānuja-Uḍaiyār, and others among the temple servants.

59. Inscription No. 535 of 1926 which gives the astronomical details Vibhava, Simha 15, ba. pañchami, Thursday and Aśvati, is dated in the 20th year of a Jaṭilavarman *alias* Tribhuvanachakravartin Kōṇērinmaikondāṇ Perumāḷ-Kulaśēkharadēva, and it records some provision made for worship in the temple of god Vadaperuṅgōyil-pallikondaruliya-Paramasvāmin and goddess Śūdikkōḍutta-Nāchchiyār at Śrīvilliputtūr on the day of Śravaṇa, the natal star of the king. As the details work to A.D. 1568, this king may be identified with Perumāḷ-Kulaśēkhara figuring in a damaged record at Surundai (No. 326 of 1918) dated in the Śaka year 1481 (A.D. 1558), which was his 9th regnal year.

60. Two inscriptions (Nos. 591 and 592 of 1926) dated in Śaka 1493, expired, and prefaced by a short introduction consisting of a string of *birudas* beginning with 'Bhuvanaikavīra', refer themselves to a Jaṭilavarman Śrīvallabha who was born in the Punarvasu-nakshatra. In both of them he calls himself the son of Perumāḷ Tirunelvēlpperumāl Viraveṇbāmālaiyāṇ Dharmapperumāl Kulaśēkhara, and he bore also the surname of Alagaṇ-Perumāḷ Ativīrārāma. In the latter record, it has been stated that this king erected the Krishna temple at Śrīvilliputtūr and provided for the conduct of worship in it for the merit of Virappa-Nāyaka, who is evidently the Pāṇḍya king's contemporary in the Madura Nāyaka dynasty. As this Nāyaka ruler ascended the throne only at the end of the year 1572, Krishṇappa having died in Āṅgīrasa, Kārttigai, according to the *Mṛityuñjaya Manuscripts*, it is possible that Virappa-Nāyaka has been referred to in this inscription by his simple name without any distinguishing attributes. A few records issued by this Nāyaka ruler prior to the date of his accession have been noticed in a subsequent section. No. 591 of 1926 which is dated only ten days earlier than the above-mentioned inscription, refers to Abhirāma-Sundara-Pāṇḍya born in the Pushya-nakshatra, the son of Kulaśēkharadēva *alias* Parākrama, as having made the same gift of the land in Vēppaṅgulam in Vēmbūr-nāḍu for the expenses of providing worship in the temple of Krishna at Śrīvilliputtūr, which had been built for the merit of Virappa-Nāyaka. From the genealogical table given on page 44 of the *Trav. Archl. Series*, vol. I, based on the information contained in the Pudukkōttai plates of Śrīvallabha, it is learnt that Ativīrārāma-Śrīvallabha and Varatuṅgarāma were cousins. The latter had also the surnames of Abhirāma-Sundarēsa and Vīra-Pāṇḍya (*ibid.*, p. 126). Perumāḷ Śrīvallabha of No. 592 born in the Punarvasu-nakshatra and Abhirāma-Saundarēśvara of No. 591 born in the Pushya-nakshatra were therefore cousins. Ativīrārāma-Śrīvallabha whose 10th year was the year after Śaka 1493 had expired, must therefore have ascended the throne in A.D. 1563. His reign is known to have extended up to the 42nd year, i.e., A.D. 1605 (No. 605 of 1917). Abhirāma-Saundarā's 2nd and 4th years corresponded to Śaka 1510 (Daḷavāy-agrahāram plates) and to Śaka 1512 (No. 605 of 1917) respectively, and he commenced to reign in Kali 4689 or A.D. 1587, according to the Tenkāśi-gōpuram inscription (*Trav. Archl. Series*, vol. I, p. 115). So he must have figured in the Śrīvilliputtūr record of Śaka 1493 only in a subordinate capacity.

61. Eight inscriptions copied from the Śiva temple and the Āṇḍāl temple at Śrīvilliputtūr belong to Jaṭavarman Vīra-Pāṇḍyadēva. Some of them contain detailed astronomical data without specific Śaka dates:—

- (1) 520 of App. B.— 2 + 7th year, 113th day, Arpaśi 23, śu. 13, Sunday, Hasta ;
- (2) 581 of App. B.— 2 + 14th year, Vṛiśchika 2, śu. 5, Wednesday, Uttirādam ;
- (3) 539 of App. B.— 2 + 18th year, Uttarāyaṇa, Kumbha, śu. 15, Wednesday, Punarvasu ;
- (4) 518 of App. B.— 2 + 18th year, Paṅguṇi 2, śu. 9, Monday, Punarpūṣam ;
- (5) 525 of App. B.— 2 + 18th year, Tai 23, Makara, śu. ; and
- (6) 569 of App. B.— 2 + 21st year, Vaigāśi 28.

Of these Nos. (1) and (6) provide for the conduct of a service called Vīra-Pāṇḍiyan-*sandi* in the temples of god Jaṭavarman Vīra-Pāṇḍya, probably Varatuṅgarāma. Paḍikkāśuvaittaruliya-Nāyaṇār and goddess Śūḍikkoḍuttaruliya-Nāchchiyār at Śrīvilliputtūr ; No. 4 calls the god of the Śiva temple as Tirukkaraḷiśvaram-udaiya-Nāyaṇār *alias* Paḍikkāśuvaittaruliya-Nāyaṇār, and states that the king was encamped at Vāsudēvanallūr when issuing that order ; while No. 5 refers to a previous gift made to this Śiva temple for the conduct of a service called Śivalavaṇ-*sandi*, which is perhaps the donation registered in a record (No. 521 of 1926) belonging to the 32nd year of Māṇavarman Tribhuvanachakravartin Śrīvallabhadēva. Tachchai Neṇmalai-Udaiyāṇ figuring in this inscription may be the same as Tachchai Neṇmalai-Udaiyāṇ Amudāṇḍāṇ Kalingarāyaṇ of No. 1 above. Further No. 3 has been signed by Okkūrudaiyāṇ, who is perhaps identical with the signatory of the same name of No. 591 of 1926 dated in Śaka 1493, the 9th year of Perumāḷ Ativīrarāma-Śrīvallabha. If this similarity in the names of signatories can be relied on, it follows that Māṇavarman Tribhuvanachakravartin Śrīvallabha, Jaṭavarman Tribhuvanachakravartin Vīra-Pāṇḍyadēva and Ativīrarāma-Śrīvallabha may have been either contemporaries or at least flourished in about the same period ; and as Ativīrarāma's accession is known to be A.D. 1561, Vīra-Pāṇḍya of these records must also have lived in the 16th century. The only Vīra-Pāṇḍya that we know of in this period is Abhirāma-Sundarēśa Varatuṅgarāma, who is said to have assumed the name of Vīra or Abhisheka Vīra-Pāṇḍya (*Trav. Archl. Series*, vol. I, p. 115) on his coronation in Kali 4689 (A.D. 1587) ; but we have no means of knowing if his reign extended up to 23 years, although the next Pāṇḍya ruler was Varaguna-Śrīvallabha *alias* Kulaśekhara who began to reign only in Śaka 1535 or A.D. 1613 (*Trav. Archl. Series*, vol. I, p. 148). Further, No. 5 calls him as Tribhuvanachakravartin Kōṇērīṇmaikōṇḍāṇ Vīra-Pāṇḍya, and this is exactly the name borne by Abhirāma-Varatuṅgarāma in another record (No. 275 of 1908) dated in Śaka 1517 (= A.D. 1595). The astronomical data furnished in the records noted above are, however, irregular, and do not work out correctly for this ruler in all their details.

CHERA KINGS.

62. Two villages, namely, Tālakkād and Avittattūr near the Iriññālakkuda Railway Station in the Cochin State, have yielded half a dozen Vatteluttu inscriptions. Of the four of these which come from the Śiva temple at the latter village, three (Nos. 360-362 of 1927) are records issued in the 20th year of the reign of the Chēra king Kōḍai-Ravi, when Jupiter was in the Kaṇṇi-rāśi. A number of epigraphs of this Chēra ruler have already been copied from several places in the West Coast ; but the one engraved in the Santānagōpālakrishṇasvāmin temple at Tripūṇitūr in the

Kōḍai-Ravi.

Cochin State gives him the 30th regnal year, which is the highest till now found for him. The Vatteluttu script of these records is roughly assignable to the 12th century. In the Cochin plate of Bhāskara-Ravivarman (*Ep. Ind.*, vol. III, pp. 166-9), a certain Kōḍai-Ravi of Neḍumpuṇaiyūr-nādu figures as a signatory ; but he was in all probability only a petty chieftain and different from Kō-Kōḍai-Ravi of these records. A record (No. 665 of 1916) dated in the 3 + 7th year of Jaṭavarman

Kulaśekharaḍeṇa I (c. A.D. 1200) at Shermadevi in the Tinnevely district registers a gift made by the king's brother-in-law (*ma-hchunaṇār*) named Kōdai-Ravi. As the Travancore ruler in this period, i.e., about Kollam 375, was Maṇikanṭha-Rāmavarman-Tiruvadi, Kōdai-Ravi of the Pāndya record cannot have been a Travancore king. Whether he can be identified with the Chēra ruler Kōdai-Ravi of the Avittattūr records is a point that can be decided only when more material becomes available, although palaeographical considerations may not distinctly militate against such a supposition.

Only one of these four epigraphs (No. 362 of 1927) is well-preserved. It records that 'the thousand,' the 'twenty-seven', and the *poduvāl* of the two *kudis* of Āvattiputtūr being present, made a settlement whereby provision was made for offerings to the local temple Perūntirukkōyil. The donor appears to have been a Chēra queen (Śēramāṇ-Mādēvī), who gave lands in a village which was made a *kīlādu* of Āvattiputtūr and assigned its *rakshābhōga* to the temple. It was stipulated that if any thing untoward occurred to this *dēvadāna* village, the *ūrālan* and the *poduvāl* should, without blaming each other, assemble and jointly set right matters. The *ūrālan* and the *poduvāl* were strictly debarred from entering the lands in the village and demanding revenue; nor can they in any way interfere with the existing tenants of these lands. Those that transgressed this injunction were not only subject to the rules of *kaḍaṅkāṭṭu-kachcham*(?), but had to vacate their seats in the *sthāna* and *parishad*.

63. The other two epigraphs (Nos. 358 and 359 of 1927) are engraved on both the sides of a single slab set up in the compound of the church at Tālakkād. One face of it contains 22 lines, the first 12 lines being written in bold characters in an earlier variety of Vaṭṭeluttu, while the letters in the remaining 10 closely engraved lines are much smaller in size and also differ slightly from the other letters in shape. These last 10 lines, however, bear a close resemblance to the writing on the other side of the slab, and it therefore appears probable that the record engraved on the second face of the slab was continued on the first side also, in the blank space

Rāyasīṅga-Perumāṇaḍigal.

left after the first 12 lines of the first record, which had probably been left unfinished. The script of the first 12 lines bears some resemblance to the characters in the Kōṭṭayam plates of Sthāṇu-Ravi (c. 875), while the characters employed in the second portion as also the writing on the other face of the slab, can be approximately assigned to the 11th century A.D. The first 12 lines contain a record dated probably in the [3rd] year of Irāyasīṅga-Perumāṇaḍigal (Rājasimha-Perumāṇaḍi), and register an assignment of land by the *ūrār* (villagers) of Tālaikkāttūr to the merchants (*vāṇiyar*) who had settled in that village during the time of this king, for the founding of a market (*pīḍigai*). The boundaries of the land set apart for this purpose are given, namely, to the west of the boundary of Śirupalli, to the north of the big banyan tree (*pēr-āl*), to the east of Kalappalli (or Karaippalli), and to the south of the lands belonging to the Dēvar (god) of Kilattirukkōyil. Within these bounds, the *ūrālar* had no jurisdiction to interfere with the shopmen, nor can they themselves erect booths. Ten *nāli* of *ney* (oil?) was fixed as the tax to be collected by the *pāttamālar* on every stall of 10 (or 9) *kōl* (1 *kōl* = 28 inches). All were free to buy the articles vended here.

Lines 13 to 22 state that two of the *vāṇiyar* called Śāttam-Vaḍugaṇ and Iravi-Śāttan, who belonged to the Maṇigrāmam-guild, were exempted from the payment of the tax even on two-roomed shops (*irandu-muri-pīḍigai*). These two families were also exempted from some taxes. This is in consonance with the dictum laid down in the *Mahābhārata* and the principle followed by kings, to grant to *gaṇamukhyas*

His record at Tālakkād.

or *śrēṣṭhīn*, i.e., headmen of guilds, special tax-concessions and privileges.

A further concession was granted also to those who came and colonised within the *kachcham*, that they need not pay *pandal-kānam* and *tattār-kūli*, but only *ulgu* (*sulka*), *ōnam*-paddy and *paṇṇīḍai* [*paḍaivīl*?]—paddy. The word 'Vāṇiyar' means 'merchants', and there were several sub-divisions among merchants called the *ākkaḷ-vāṇiyar*, *ilaivāṇiyar*, *aṟugai-vāṇigar*, *kūla-vāṇigar*, etc., according to the particular commodities in which they dealt; but the 'Vāṇiyar' of the present record appear to have been oilmongers, which is also the modern meaning of that word,

for, the tax which they had to pay in kind was 10 *nāli* of *ney* (oil?) for each bit of land 10 (or 9) *kōl* in width, leased out to them for erecting the stalls. From No. 261 of 1909 we learn that a guild of oil-mongers (*vāṇiyar*) at Tirukkachchūr agreed to pay a tax in kind on the oil-mills located in the temple premises together with a voluntary cess in money on each mill, for providing worship in that temple. Similarly the Kōttayam plates mention the provision made for the supply of oil to the *palli* (church) for lamps. In the present case, however, it is not clear to whom the land on which the market was to be held belonged, and who were the *pāttamālar* to whom the tax in oil was stipulated to be paid. Among the boundaries of the land in question are mentioned Śirupalli, Kaṭappalli, and the lands belonging to the temple Kīlattirukkōyil; but it is not clear if the *pallis* were churches or the names of hamlets, and whether the land was the demesne of the church or of the temple. It may be mentioned in this connexion that the existence of an ancient church at Tālakkād has not been referred to in the old Christian songs.

The inscription on the other face of the slab begins with the preamble that the *mūttār*, *ilaiyār* and *paraḍaiyār* of Tālaikkāttūr and the two families of *poduvāl* and the *ūr*, *vāriyar* and *poduvāl* of Irūṇjādikkuḍal met probably in the presence of the god or the king (*tirukkai-kil irunnu*) and transacted certain business. The lands which were originally included under this *kachcham* are stated to have been Śirupalli-*vāḷkkai*, Aṇḍaman-*vāḷkkai*, Idaittiṭṭai-*vāḷkkai*, Kuḷappoduṇu and Kīlattirukkōyil-*dēvar-vāḷkkai*. The further portion of this record being much damaged, no continuous sense can be made of the few words that are decipherable here and there. Lines 13 to 22 on the first face of the slab may have been a continuation of this record, because rules for those colonising within these bounds have been enumerated therein. It is not known if the market consisted solely of oil-bazaars, and whether there were also vendors of other commodities; very likely there were.

64. On account of the occurrence of the words Śirupalli, Kaṭa(rai)palli and Maṇigrāmam in the record, and of the fact that the slab is now found in the compound of a church at Tālakkād, it has been argued that the inscription registers a grant of some concessions to Christian merchants who had settled down in the vicinity of this village for purposes of trade. But there is nothing in the inscriptions themselves to assert that they are Christian documents. A plot of land comprised of several fields was assigned for the founding of a market, and several rules were

Mention of Maṇigrāmam in it.

framed regarding the collection of taxes from, and the grant of some concessions to, the *vāṇiyar* and others, who had opened their shops in it. Two of the *vāṇiyar* being Maṇigrāmattār, some additional concessions were shown to them. In a previous paragraph, several instances where the word 'Maṇigrāmam' has been used as the name of a trading corporation have been illustrated with extracts, and from them it will be seen that 'Maṇigrāmam' was neither peculiar to the sea ports on the West Coast, nor was it a name strictly confined to the Christian merchant-colonists there. It was a general name applied to a trading corporation without any reference to the religion of its members. These merchants appear to have been in the enjoyment of several concessions and privileges granted to them by the kings in those days. Such autonomous guilds called *ganas* with peculiar rights and privileges are known to have existed in ancient India in many places, and invested with the power of exercising civil and criminal authority within their particular jurisdictions. To the Christian merchants of Quilon and other places, similar privileges appear also to have been extended by virtue of their being influential merchants, while a few other minor concessions may also have been granted to them according to certain local conditions. Chēramāṇlōkap-peruṇjētti Iravi-Korttaṇ of the Kōttayam plate of Vīrarāghava-chakravartin need not necessarily have been a Christian merchant from the mere fact of his having been constituted the 'karttā' (a *gaṇamukhya*?) of Mahō-daiyarpattanaṁ, whence probably the surname of Korttaṇ appended to his proper name of Ravi, and from the fact that the privileges granted to him were similar to those accorded to some Christian merchants referred to in the Kōttayam plates of Sthānu-Ravi. We have no specific grounds also for affirming that Śāttam-Vaḍugaṇ and Iravi-Śāttan of the Maṇigrāmam guild mentioned in the Tālakkād inscription were Christians, any more than Nārāyaṇa-Āchchan and Maṇjaṇ-Maniyamārttāḍaṇ of the Tiruvellaṇai and Salem records respectively.

65. As regards the date when king Rājasimha flourished, there are no data forthcoming except that the first 12 lines belonging to his record have been engraved in early characters roughly assignable to the 9th century. We know of a Chēra king

Date of king Rājasimha.

Rājarāja and his son Rājasimha who were contemporaries of the Chōla kings Rāja-

rāja I and his son Rājendra-Chōladēva. In a record mentioning Jaṭavarman Sundara-Chōla-Pāṇḍyadeva (A.D. 1043) copied at Maṇṇārkōyil in the Tinnevely district, a Rājasimha has been mentioned to have been a Chōla feudatory and to have built the Viṣṇu shrine called Rājendraśōla-vinnagar-Ālvār in the name of his suzerain (No. 112 of 1905). Another record (No. 392 of 1916) in the same place makes mention of Śēralaṇ-mādēviyār Ādicchi, queen of the Chēra king Rājasīṅga-dēvar, as having made a gift of lamp to the same temple. We cannot definitely assert that the king of the Tālakkād epigraph can be identified with the Chōla feudatory noted above, for the script in which his record has been engraved cannot reasonably be brought down to the 11th century. The second record, however, relates to the same subject-matter of the market at Tālakkād; but on account of its damaged condition it cannot be ascertained whether it mentions the Chēra king Rājasīṅga-Perumāṇaḍi, although the fragmentary word . . . māṇaḍigaḷḷku occurs in line 14. From palaeographical considerations, the second record can certainly be attributed, as stated previously, to the first half of the 11th century—the time of the Chēra Rājasimha of the Maṇṇārkōyil epigraph; and if it can be established, as is likely, that this inscription was a counter-agreement drafted by the *mūtlār*, *ilaiyār* and *paridaḷyār* of Tālaikkāṭṭūr and the *vāriyār* of Iruṇjādikḷkūdal some years after the grant of permission for the opening of a market at Tālakkād in the time of Rājasīṅga-Perumāṇaḍi, then we can take the first record of Rājasimha to be also of this period, although the shape of certain letters in it and its general appearance would at first sight warrant its attribution to an earlier period. In this connexion it has to be remembered that the Kōṭṭayam plate of Sthānu-Ravi (*Trav. Archl. Series*, vol. II, p. 66) mentioning the king's name is engraved in an early variety of Vaṭṭeluttu script, and that the other set of plates which would have been issued not more than 20 or 25 years later at the most, is written in characters resembling approximately the script of Bhāskara-Ravivarman records. Anyhow this record is important inasmuch as it is the first of the Chēra ruler named Rājasimha.

66. An inscription engraved in characters of the 16th century in the Subrahmaṇya temple at Pollāchi in the Coimbatore district, is dated in the 6th year of Nāyaṇār Perumbadappukkōyil. Perumbadappu being the name of a village in the Ponnani taluk of Malabar, said to have been the original seat of the Cochin family,

Cochin king (Perumbadappukkōyil).

'Perumbadappu-svarūpam' was a general title assumed by the Cochin kings.

Nāyaṇār-Perumbadappu-kōyil must therefore have been a Cochin prince of the 16th century, but his specific name has not been given. From the fact that an inscription dated in his own reign has been found at Pollāchi, it may be presumed that his influence had probably extended up to that place in that century. Pollāchi was then known as Erachchil-Pollāchchi *alias* Mudittalaikondaśōlanallūr in Kāvādikḷkā nādu; but it is not known if this name was coined after the Chōla king Kulōttuṅga III, 'who cut off the head of the Pāṇḍya' (*Pāṇḍiyaṇ-mudittalai-kondu-śōlan*), or after any Koṅgu-Chōla chief who may have copied that *biruda* in imitation of the name borne by the Chōla suzerain Kulōttuṅga III, the conqueror of the two Koṅgus. It is of interest to note that the present Subrahmaṇya temple was originally a Śiva temple dedicated to god Tiruvagastisvaram-Uḍaiyār, and that a coin called Rāṣipālaiyam-pullipāṇam was current at that time. 'Pulli-pāṇam' means a coin (*paṇam*) which was marked with certain *pulli* or dots, generally found embossed on old coinage; and it is possible that this particular coin may have been either issued from or passed by some guild at Rāṣipālaiyam, which must have been an important trade-centre.

67. The Koṅgu chiefs are poorly represented in this year's collection, as only two villages in the Coimbatore district were visited during the year. Their inscriptions,

Koṅgu chiefs.

many of which are fragmentary, do not add to our knowledge of the Koṅgu

history of the 13th and 14th centuries A.D., to which these are attributable. The names of the rulers which have been mentioned in these records are the following:—

1. Parakēsarivarman—2nd year;
2. Parakēsarivarman *alias* Tribhuvanachakravartin Vikrama-Chōladēva—3rd, 7th, 10th, 12th, 18th and 30th years;
3. Kulōttuṅga-Chōladēva—11th year;
4. Virarājēndradēva—10 + 3rd year;
5. Jātāvarman *alias* Tribhuvanachakravartin Sundara-Pāṇdyadēva—3rd, 8th, 10th, 13th and 22nd years;
6. Jātāvarman *alias* Tribhuvanachakravartin Vīra-Pāṇdyadēva—12th and 13th years.

From one of them (No. 192 of 1927) we learn that the temple of god Jalakanthēśvara at Kāvēripuram in the Bhavāni taluk was constructed by Śāitan-Karuvūr *alias* Kaṇṇaradēva-Māyilaṭṭi of Tuvalai. Kāvēripuram was called Tuvalai, and the god of the temple was known by the name of Tīrunāṭṭiśvaram-Uḍaiyār in the days of the Koṅgu king Vikrama-Chōladēva. From another record of the same chief copied at Perukalandai in the Pollāchi taluk, it is learnt that the god of the Śiva temple at that village was called both as Ādittēśvaram-Uḍaiyār, probably after a Koṅgu chief of that name, and also as Ādipurāṇēśvara. None of the epigraphs engraved in the temple gives any interesting information, except that No. 194 of 1927, a fragmentary piece dated in the 1 [1]th year of the Koṅgu ruler Kulōttuṅga-Chōladēva, mentions the name of a territorial sub-division called Taruvanalampolil *alias* 'Sēramāṇ-chakravarttiyai-naḍaikonda-nāḍu', while the names of the two other divisions occurring in these records are Vaṅji-nāḍu, Vāyaraikkā-nāḍu (Vāḷiraikka-nāḍu). The origin of the first name for a territorial division is not ascertainable. No. 173 of 1927 of Jātāvarman Sundara-Pāṇdy registers an agreement given by the *nagarattār* of Sirunavarunali *alias* Sundara-Pāṇdyapuram in Poṅgalūrkkā-nāḍu to the *ūr* and *ūrāli* of Kaḷandai in Vāyaraikkā-nāḍu promising to pay themselves the amount of 20 *paṇam* which the latter had to pay to the temple of god Ādipurāṇēśvara, and that in return therefor the *ūrāli* of Kaḷandai should provide policing facilities (*pāḍikāval*) to the residents of Sundara-Pāṇdyapuram, and provide for the safety of their cattle and property.

68. Of the six records of the Travancore kings copied this year from Tinnevely

Travancore kings.

and Śrīvilliputtūr, No. 77 of 1927 from Tinnevely opens with the words

'*Nam-bhaktaṇ Malai-maṇḍalattuk-kōyil Sundaraṇ-Kēlari āṇa Toṇḍaimāṇ nam magañār Kulaśēkharadēvar pēril vaitta agaram Ravivarman-chaturvēdimāṅgalam*'. Kulaśēkhara of this inscription is therefore evidently a Travancore ruler who had the name of Ravivarman. It appears also that a member of the royal family of Travancore (*Malaimaṇḍalattu-kōyil*) was called Sundaraṇ-Kēlari *alias* Toṇḍaimāṇ, and that he built an *agrahāra* called Ravivarman-chaturvēdimāṅgalam, after the king's name. From an inscription copied at Suchīndram (No. 111 of the Travancore collection for 1096 M.E.) it is learnt that a Travancore ruler named Ravi-Kulaśēkharap-

Ravi-Kulaśēkhara.

perumāḷ executed some repairs to the temple in Kollam 730; and there was

another Ravivarman-Kulaśēkhara, the repairer of the Ādikēśavaperumāḷ temple at Tiruvāṭṭāru in Travancore in Kollam 773. But as the signatory of the present record, namely, Brahmachakravartin of Kuṇḍūr figures in three other inscriptions—No. 50 of 1927 of the 5th year of Vikrama-Pāṇdy, No. 49 of the 5th year of Vīra-Pāṇdy and No. 80 of the 27th year of Ḹaiyālvāṇ Vīra-Pāṇdyadēva, all of which are engraved in characters assignable roughly to the 14th century, and as the last mentioned record refers to the suspension of worship in the Tinnevely temple owing to *kalagām* or troublous times, it appears reasonable to identify this Travancore king with Ravivarman-Kulaśēkhara, who bore the surnames of Dakṣiṇa-Bhōja and Sangrāmadhīra, who was a contemporary of Vīra-Pāṇdy (A.D. 1296—1342) as referred to in his own record engraved in the Varadarāja temple at Conjeeveram, and whose other inscriptions dated in A.D. 1313 and 1314 have been found at Śrīraṅgam, Tiruvadigai and Poondamalli (*Ep. Ind.*, vols. VI and VIII). A few other epigraphs of this king have been copied in previous years. For instance,

No. 671 of 1916 from Shermadevi in the Tinnevely district registers an order of Jayasimhanāṭṭu-Tiruvāḍi granting some land for the conduct of a service called Ravivarman *sandi* in the temple of Tuvarāpati-Appan. A Tamil verse in praise of Ravivarman, who is presumably this ruler, is engraved in the temple at Kīl-Āmbūr (No. 518 of 1916).

69. The other five epigraphs belong to the Travancore king Vira-Mārttāṇḍavarman. Of these, two (Nos. 540 and 576 of 1926) engraved in two different places in the Perumāḷ temple and the Āṇḍāl temple at Śrīvilliputtūr are copies of the same document issued in Kollam 709 when Jayatuṅganāṭṭu Śankaranārāyaṇan Venṇumankōṇḍa Bhūtalavīra Vira-Udaiyamārttāṇḍavarman, the Mūttavar (senior member) of Tirup-pāppūr was staying in the house of the *śivabrāhmaṇa* Sāivaśikbāmaṇi-Bhaṭṭan at Valliyūr. They register a gift of some lands for the expenses of conducting a service called Vīramārttāṇḍan-*sandi* in the temple of the goddess Śūḍikkoḍutta-Nāchchiyār and

Vīra-Udaiyamārttāṇḍavarman.

of feeding, with the offerings, 33 śrī-Vaiṣṇava brahmans daily in the *maṭha* named

Vīramārttāṇḍan-*maṭham* *alias* Tiruvēṅkaṭadāsaṇ-*maṭham*. Two more records come from Tinnevely and are dated in Kollam 721 in the reign of the king Jayatuṅganāṭṭu Venṇumankōṇḍa Bhūtalavīra Śankili Vira-Mārttāṇḍavarman, the Mūttavar (the senior member) of Śīraivāy. One of them No. 59 of 1927 relates to the gift of some lands in Kuṇṇattūr-paṇṇu for conducting the service called Śankili-Vīramārttāṇḍan-*sandi*, in the same manner as it was conducted in the time of his senior uncle, (Mūtta-ammāvaṇ) of Jayatuṅga-nāḍu. The other (No. 56 of 1927) mentions that Śivapādaśekharaṇ *alias* Tiruppani-Āṇḍār of the Śekkilār *maṭham* in the north street, and a disciple of Śaktimeyjnāṇa-deruṣaṇigal of the *śēṅgal-maṭham* in the west street at Tinnevely, set up copper images of the 63 Nāyaṇmārs, and 9 of *āchāryas* (?) of the *maṭha*, in all 72 images in the temple, and provided for their being taken out in procession in the streets during the marriage festival of the god Nelliappar. Although the *toḡai-adiyārqaḷ* or group-devotees enumerated by Sundaramūrtti-Nāyaṇār are also nine in number and together with the 63 canonised saints make up a total of 72, this record specifically mentions that the images were those of the defunct *āchāryas* of the *maṭha*. The gift of two festoons of lamps of seven tiers is mentioned. He also erected the extreme pillars in the *sōpāṇa-maṇḍapa*, and provided for the completion of the ceiling work in the Vira-Mārttāṇḍan-*maṇḍapa*. This inscription is interesting in that it gives the date of the metallic images of the Śaiva-nāyaṇmārs kept in the temple, as well as the time of erection of the Vira-Mārttāṇḍan-*maṇḍapa*. By the two extreme pillars (*kōḍittūṇ*) are probably meant the huge monolithic pillars, which have been drilled into a large number of smaller piers and which are called the '*saptasvara-stambha*' on account of the fact that they produce a kind of musical sound when they are given sharp blows in succession. A service called Vira-Mārttāṇḍan-*sandi* was also instituted for the god and goddess.

70. Several inscriptions of this king have been copied from a few places in the Tinnevely district, and they range in date from Kollam 691 to 722. No. 374 of 1916 from Brahmaṇḍēsam, issued from his camp at Vēlakurichchi in Kollam 691, relates to the gift of Vēppaṅgulam *alias* Vīramārttāṇḍa-pērēri to the temple of Kulaśekharam-udaiya-Nāyaṇār in that village. The king had built a new palace at Kaḷakkāḍu *alias* Śōlakulavallipuram, and from his camp there in Kollam 692, made several endowments to the temple of Tiruppōttīśvaram-udaiya-Nāyaṇār, Eriṇchēchāvudaiya-Nāyaṇār and Kariyamānikka-Ālvār at Ambāsamudram (No. 307 of 1916). Another Ambāsamudram record (No. 304 of 1916) dated two years later in Kollam 694 registers further gifts of lands in Naduvirukkai, Vaḍakōḍu and Ilaṅgōkkuḍi to the same three temples. In Kollam 698 the king, having become the chief of Śīraivāy, gave seven tanks including all incomes to the god Āḷagiya-Mannaṇār, while staying at his new mansion in the brahman-quarter (*agaraśīrmai*) called Vīramārttāṇḍa-

His records in the Tinnevely district.

chaturvēdimāṅgalam at Kaḷakkāḍu *alias* Śōlakulavallipuram in Pachchāruppōkku,

a sub-division of Vāṇava-nāḍu (No. 389 of 1916). From this same mansion one year later, he issued certain orders (No. 387 of 1916) relating to menial service in the temple at Maṇṇārkōyil. In Kollam 700 again (No. 305 of 1916) the king made a gift of three groves of trees for maintaining lamps in the three temples at Ambāsamudram. A damaged record of Kollam 701 (No. 51 of 1099 M.E.) at Muṭṭam near

Cape Comorin and referring itself to Śīraivāi-mūttavar, who is evidently Udayamārt-tāṇḍavarman, mentions that he granted certain concessions to the fishermen community at that village. Six years later in the month of Vaigāsi of Kollam 707, we find the king making some donations to the temple of Kulaśēkharam-udaiya-Nāyanar at Kallidaikurichchi from his camp at Vaḍasēri in Travancore territory (No. 321 of 1916). A few inscriptions belonging to this king dated in Kollam 708 have been found at Tōvālai and Tālakkudi in the Travancore State. An inscription from Paḷḷakkal is dated in Kollam 716 (No. 288 of 1916) and another from Tiruppuḍaimarudūr in Kollam 722 from the royal camp at Kuṇṇrattūr. In addition to these donations to temples both of Śīva and Viṣṇu, this king maintained a tolerant attitude towards the Jaina religion, as evidenced by an inscription at Nāgarkōyil (Nagercoil) in Travancore, which registers the gift of lands made by the king in Kollam 692 as *pallichehandam* to the Nāgarāja (Jaina) temple at that village. It was this king who had harboured the rebel-chief Vīra-Narasimha who had fled to him for protection from the anger of the Vijayanagara emperor, and it must have been against him that the army under Salakam-Timma had marched out, as recorded in the *Achyutarāyābh-yudayam* (*Sources of Vijayanagara history*, p. 159).

THE ALUPAS.

71. Of the few records copied this year from the Coondapoor taluk in the South Kanara district, only three from Kōṭēśvara belong to the rulers who had styled themselves as 'Ālupas' or 'Ālupēndras'. This cognomen is derived not from 'Āluka' which has been taken to refer to Ādiśēsha and to a possible Nāga origin of the Ālupa chiefs (*Bombay Gazetteer*, p. 309), but from the root 'ālu' to govern (Tamil-āl), which according to Fleet, is a technical term used to express purely subordinate government (*ibid.*, p. 428, f.n. 4). The Chēṅgālvas and the Kōṅgālvas were similarly chiefs of Chāṅga-nāḍ and Kōṅgal-nāḍ in the Kannada country who flourished as feudatories in the medieval centuries; and the Tamil word *nāḍ-ālvāṇ* has also the analogous signification of a petty chieftain ruling over a restricted tract of territory (*nāḍu*), as in Nāñji-nāḍ-ālvāṇ, etc. In fact the Ālupas, Ālugas, Ālvas, or Ālus, as they were variously called, were, for a major portion of their existence, a family of vassals who owed their allegiance successively to the Western Chālukya kings, Kīrtivarman (A.D. 567—597) (*Indian Antiquary*, vol. xix, p. 7), Pulikēśi II (A.D. 609—642) (*Ep. Ind.*, vol. vi, p. 10), and Vinayāditya (A.D. 680—696) (*Bom. Gaz.*, p. 368), to the Rāshtrakūṭa king Gōvinda III (*Ep. Ind.*, vol. ix, p. 16), to the Kadamba Jayakēśin I and to Vikramāditya VI (*Bom. Gaz.*, p. 444). They originally held possession of Edavoḷal to the north-east of Banavāsi, and appear to have subsequently extended their dominion into the

Early Ālupas, a family of feudatories.

adjoining territory known as Ālvakhēda in the northern portion of the present South Kanara district. Their headquarters, which were at one time Pombuchchu (Humcha in the present Mysore State), appear to have been later on shifted to Bārakūru, the 'Bārhakanyāpura' of the inscriptions of the current year's collection, when the later Santara chiefs had encroached upon the territory round about Humcha. Epigraphs belonging to a few early members of this family have already been secured from Udiyāvāra and a few other places in the South Kanara district, and from the Kadur and Shimoga districts in the Mysore frontier. The Udiyāvāra epigraphs, which are engraved in Kannada characters assignable to A.D. 800, or rather the first half of the 9th century, and which have been published by Dr. Hultsch in *Ep. Ind.*, vol. ix, disclose the names of a few members of this feudatory family.

Though we get no detailed information as to the relationship that existed among them, all these Ālupa names can be arranged in the following tentative sequence:—

1. Guṇasāgara—about A.D. 675;
2. His son Chitravāhana I, contemporary of Vinayāditya—about A.D. 692;
3. Chitravāhana II, contemporary of Gōvinda III—about A.D. 800;
4. Svētavāhana—No. 105 of 1901;

5. Karasāgara (Nos. 94, 100 and 108 of 1901);

6. Prithivīsāgara *alias* Udayāditya Uttama-Pāndya (Nos. 101 and 102 of 1901)—mentions Raṇavikrama; and

7. Vijayāditya Uttama-Pāndya *alias* Māramma (Nos. 97 and 98 of 1901). One fact that arrests our attention in the names of the last-mentioned of these early Ālupa rulers is their Pāndya surnames; but how Nos. 6 and 7 came to take on the distinctly Pāndyan name of Uttama-Pāndya is not ascertainable, nor has Dr. Hultzsch offered any suggestions on this interesting point.

72. The following facts may be mentioned in this connexion. The *South Canara Manual* vouches for the existence of a tradition that Bhūtap-Pāndiyan, a Pāndya ruler, overran Kanara and Bhūtappāndiyan in Kanara tradition. introduced certain social reforms etc. in

that territory, but suggests that a despotic chieftain of the 13th century called Bairarasu-Oḍeya was, on account of his misdeeds, possibly confused with a mythical Pāndya king known by the curious name of Bhūta(devil)-Pāndiyan. A similar tradition connects the name of the village Bhūtappāndi on the southern frontier of Travancore with that of a Pāndya king called Bhūtap-Pāndiyan. As this ruler called Ollaiyūr-tanda-Bhūtap-Pāndiyan—'he who captured Ollaiyūr', has been described in a few verses of the Tamil anthologies *Ahanāṇūru* and the *Puranāṇūru* as having defeated a certain Ditiyan, one of the confederacy of seven chieftains who had also opposed and been routed by the Pāndya king (Talaiyālaṅgānattu *seruvenra*) Neduñ-jeliyan at the battle of Talaiyālaṅgānam in the Chōla territory, Bhūtap-Pāndiyan of the traditions emerges as a historical king assignable to the early centuries of the Christian era. If any reliance can be placed upon the tradition connecting this Bhūtappāndiyan's name with a South Kanara expedition also, the Pāndya interference in the West Coast politics must be considered as dating from a very early period. In fact Konkānam (Konkan) has been referred to in early Tamil literature as bordering on the lands using *Koḍun-tamil*, and Ēlil-malai (Mt. d'Elī) in Kanara as won over by Nannan, who, in turn, has been eulogised by Tamil poets.

Further, the Vēlvikkudi plates (*Ep. Ind.*, vol. xvii, pp. 298-304) describing the achievements, military and other, of the several early members of the Pāndya dynasty, and issued in the reign of Jaṭila-Parāntaka, claims for his grandfather Kōchchadaiyan-Raṇadhīra, a victory over the Mahāratha in the city of Maṅgalapura. This Pāndya sovereign must have been reigning in the beginning of the 8th century, as his grandson Jaṭila-Parāntaka is known to have been living in A.D. 769-70. Among

Pāndya king Śadaiyan at Maṅgalapura. the Western Chālukyas of Bādāmī, king Vinayāditya (A.D. 680-696) was presumably his contemporary, and as he has also claimed a victory over the Pāndyas, Śadaiyan-Raṇadhīra's conflict with the Mahāratha may have to be interpreted as a victory over the Western Chālukya king Vinayāditya at Maṅgalapura, probably the modern Mangalore (*Ep. Ind.*, vol. xvii, p. 298), though its possible identity with the village Maṅgalapuri from which the Balsar grant of Maṅgalarasa was issued in A.D. 731-32 (*Bom. Gaz.*, p. 374) has also been suggested elsewhere (*Historical Sketches of Ancient Dekkan*, p. 128). Why the Pāndya king crossed over to the West Coast and fought with the Western Chālukyan ruler is not ascertainable at present; but, if this was a fact, he may have done so as an ally of the Pallavas, whose unceasing feud with the Western Chālukyas is well-known.

On the analogy of a time-honoured convention which existed in those days, namely, that a feudatory generally added the name of his suzerain to his own personal name in token of his subordinate status, we have to assume that either the Ālupa chieftains of the locality began to use Pāndya surnames as expressive of their vassalage to them, or that the introduction, if new, of Pāndya names was the result of some possible marriage relationship between the Ālupas and the Pāndyas at this period. This will have to be confirmed

Pāndya surnames of Ālupa rulers.

only by future finds. Pāndya epigraphs copied hitherto have not disclosed the existence at this period of records mentioning a king or prince named Uttama-Pāndya; but Mēlai-Koḍumalūr in the Ramnad district which had been renamed as Uttamapāndya-nallūr (No. 399 of 1907) must

evidently have got its new designation from some Uttama-Pāṇḍya, after whose name the god of the Śiva temple at that village must also have been called Uttama-Pāṇḍyēśvara. The period when this Uttama-Pāṇḍya flourished is not, however, clear. In Mangalore itself there is a Śiva temple of god Pāṇḍyēśvara; but in the absence of any early epigraphs in it, we cannot definitely say whether the god was so named after a real Pāṇḍya prince or only a Pāṇḍya-Ālupēndrā; it was very likely the latter.

73. The Ālupās claim to belong to the Lunar race (*Sōmavamśa*); and another family of chieftains called the Uchchaṅgi-Pāṇḍyas ruling over the Nolambavāḍi province with headquarters at Uchchaṅgi-durgam on the northern border of the Mysore State, also had family traditions similar to those of the Pāṇḍyas proper, in that they also belonged to the Lunar race, and claimed, among the achievements of their progenitors, the engraving of the carps on the slopes of the chief mountains and the confounding of Purandara (*Mysore and Coorg from Inscriptions*, p. 149). It is not possible at present to trace definitely the connexion, between one another and with the Pāṇḍyas proper of Madura, of these two branches of chieftains bearing Pāṇḍyan surnames. Similarly there were also Pāṇḍya names among the Santara chiefs, who were ruling from Hombuchcha in the 13th and 14th centuries, of whom Vīra-Pāṇḍya and Pāṇḍyadēva were responsible for the erection of the Gomata images at Kārkaḷa and Yēnūr. The Uchchaṅgi-Pāṇḍyas figure in records only from the 12th

Uchchaṅgi-Pāṇḍyas and Koḍumbālūr chiefs. century onwards, and from page 150 of Rice's work noted above, it is learnt that they belonged to the Yādava-vamśa and that Tribhuvanamalla-Pāṇḍya of A.D. 1124 had also the title of 'Irukkuvē'. It may be noted that Irukkuvēl was also the name borne by members of the ancient family of Koḍumbālūr chiefs figuring in the Saṅgam works who had their headquarters at Koḍumbālūr (Koḍumbai) in the Puḍukkottai State, and who also belonged to the Yādava clan. Two of them bearing the *birudas* respectively of 'Parādurgamardana' and 'Samarābhirāma' claim to have taken part against the Western Chālukyas in the conquest of their capital Vātāpi and in the battle of Adhirājamāṅgala (Tiruvadigai in the South Arcot was also called by this name); and their dates will have to be fixed to be the last quarter of the ninth and the first quarter of the tenth century A. D. respectively, if the victory over a Vīra-Pāṇḍya claimed by Vikramakēśari, the successor of Samarābhirāma, can be identified with the achievement of the Chōla king Āditya-Karikāla over his Pāṇḍya contemporary Vīra-Pāṇḍya (*Annual Report for 1909*, p. 75).

A consideration of all these facts leads to the suggestion that the Uchchaṅgi-Pāṇḍyas had some sort of connexion with the Koḍumbālūr Yādava chiefs; but we have no data to definitely posit if this consanguinity dated only from the time of the victories at Mangalore, Vātāpi and Adhirājamāṅgala noted above, or whether the Uchchaṅgi-Pāṇḍyas and also the Ālupās, belonged to one of the eighteen Yādava Śelans, who are believed to have migrated from the north in the Puranic age under the leadership of the pioneer-coloniser, sage Agastya (*Velir-varalāru*, p. 8), and to have settled all along the West Coast down to the southern corner of the Travancore State, where the Āy chiefs of Āykkudi of the 9th century A. D., Kōḷkarunadakkāṇ and Vikramāditya-Varaṅga, claim to belong to the *Vṛishṇikūla* (*Trav. Archl. Series*, vol. I, p. 191). South Kanara has not been sufficiently exploited for inscriptions, and a detailed survey is likely to yield much material that may throw light on the Ālupās and Uchchaṅgi chiefs, and on the relationship, if any, which they may have borne to the Tamil Pāṇḍyas of Madura.

74. Of the three Ālupa records collected during the year, two (Nos. 364 and 370 of 1927) are dated in Śaka 1184 and Śaka 1183 respectively in the reign of Pāṇḍyadēva-Ālupēndrādēvarasa and Vīra-Pāṇḍya-Ālupēndrādēva, while the third belonging to a Vija[ya]dēva-Ālpanripēndrādēva has no date. Vīra-Pāṇḍya is stated to have been seated in state in the durbar-hall of the palace at Bārahakanyāpura, the capital (*rājadhāni*) in company with his chief queen (*paṭṭamahishi*), his *mayāṇṇa*

Vīra-Pāṇḍya-Ālupēndra and his *mayduna*
Vodḍamadēva.

(brother-in-law) Vodḍamadēva-Nara-
siṅga-Heggaḍe, the *Sēnabōya*, the *adhi-*
kāri, *purōhit*, and others, and to have fixed

140 and 180 *samudāya-gadyānas* as the annual imposts leviable respectively from the villages Kundāpura and Kuḍikūru, of which the latter is the name of the suburb

containing the Śiva temple of Kōṭeśvara. These orders were engraved on the two slabs of stone which are now found set up in the *prākāra* of that temple. An inscription at Kōṭeśvara dated in Śaka 1183, Vishu, and belonging to the time of Pāṇdyachakravartin, has been noted on p. 853 of *Inscriptions of the Madras Presidency*; it appears to be identical with No. 370 of 1927 of Vīra-Pāṇdyadēva-Ālupēndra dated in Śaka 1183, Durmati. A certain Pāṇdyadēvarasa has been mentioned in No. 175 of 1901 as a joint-ruler with Jagadēvarasa; but we cannot say who these chiefs were. The chief Vīra-Pāṇdyarasa figuring in Nos. 50 and 63 of 1901 dated in Śaka 1318 and 1358 was evidently not an Ālupr. From the fact that Vīra-Pāṇdyā of No. 370 of 1927 has styled himself a Pāṇdyachakravartin, flaunts the title of 'Arirāyagajakēśari', and has been described as ruling his *vijaya-rājya* from his *sthira-simhāsana* (permanent throne) at Bārahakanyāpura, it appears likely that the Ālupas held some sort of independent status at this period. Of a few other persons bearing Pāṇdyā names, the chieftain called Abhinava-Pāṇdyadēva-Oḍeya of the family of Jinadatta figuring in No. 70 of 1901 from Hiriyāṅgaḍi near Kārkala in Śaka 1378 did not presumably belong to the Ālupa line, while a lady named Pāṇdyakadēvī has been mentioned as the mother of a certain Timmarāja in No. 72 of 1901 dated in Śaka 1526.

75. The names of the following medieval Ālupa chiefs are found in the records examined till now :

Names.	Inscription numbers.	Dates.
1. Bhujabala Kavi-Ālupēndra	106, 176, and 171 of 1901	Śaka 1036 to 1077.
2. Vijayadēva-Ālpanipēndradēva	372 of 1927	Damaged
3. Kulasekhara-Ālupēndra	51 to 53 of 1901	Śaka 1127.
4. Pāṇdyachakravartin Vīra-Pāṇdyadēva-Ālupēndradēva.	370 of 1927	„ 1183, Durmati.
Pāṇdyadēva-Ālupēndradēvarasa, probably same as No. 3.	364 of 1927	„ 1184, Dundubhi.
5. Baṅkidēva-Ālupēndra	17, 26, 136 and 137 of 1901	„ 1225.
6. Sōyideva-Ālupēndra	157 and 92 of 1901	„ 1238, 1247.

Although no safe inference can at present be drawn therefrom, it may, however, be remarked that the contemporaries of the Ālupa rulers, Kulasekhara-Ālupēndra of A.D. 1205 and of Vīra-Pāṇdyā-Ālupēndradēvarasa of A.D. 1261, were also respectively Kulasekhara (A.D. 1190-1216) and Vīra-Pāṇdyā (A.D. 1253-75) among the Madura Pāṇdyas.

With the rise of the Vijayanagara dynasty the Ālupas sank into insignificance, and the Bārakūru country came to be governed by Vijayanagara subordinates as noted in the following section.

THE VIJAYANAGARA KINGS.

76. The Vijayanagara inscriptions of this year bring out the names of several viceroys, who governed the West Coast under the successive kings of the dynasty.

The earliest record (No. 371 of 1927) from Kundāpūr dated in Śaka 1279 (A. D. 1357) in the reign of Bukka, registers grant of land for the regular worship of the

Bukka.

god Kōṭeśvara. The governor of the Bārakūrurājya under him in Śaka 1267

was Mahāpradhāna Malliya-Dandanāyaka (Nos. 374 and 376 of 1927).

77. Harihara II, the son of Bukka, is represented by two inscriptions, one from Maḍaviḷagam, in the Chingleput district (No. 486 of 1926) and the other from South Kanara (No. 384 of 1927). In the latter

Harihara II.

his chief minister Muddiva-Dandanāyaka

figures as a donor, and a certain Bonmarasa as the governor of Bārakūru.

78. Of the three inscription of Kampana-Uḍayār or Kumāra Kampana, the son of Bukka, who led the invasion against the Śambuvarāyas of Tondai-maṇḍalam and the Sultans of Madura, one copied at Attimuttu in the Salem district (No. 482 of 1926) introduces for the first time a subordinate of his named Yekkadēvarasa, who

seems to have had his jurisdiction over this region. In Nos. 369 and 378 of 1927 a *Mahāpradhāna* of Bukka II called
 Kampana. Bāchanna-Vodeva is mentioned as

governing Bārakūru-rājya. Of these, No. 369 which begins with a eulogy of the great teacher Vidyātīrtha records a *brahmadēya* gift to Narasimha-Bhārati of Śrīngēri. It is popularly believed that the mutt at Śrīngēri is the one originally established by Śaṅkarāchārya. Several *svāmins* of the *matha* have already been

Narasimha-Bhārati of Śrīngēri. mentioned in inscriptions. Narasimha-Bhārati of this inscription seems to have

been a successor of Vidyāranya, the minister of the founders of the empire and the commentator of the *Vēdas*. He was called Mādhavāchārya before he occupied the Śrīngēri pontificate. A single inscription of Mahāmandalēśvara Vīra-Bhūpati, son of Bukka II, dated in Śaka 1330 from Illuppapattu in the Mayavaram taluk (No. 135 of 1927) shows that he was ruling over these parts, evidently as a subordinate of his father.

79. Dēvarāya II is represented by six inscriptions secured from Kundāpūr (South Kanara district), Vēppūr (North Arcot district), Maḍavilagam (Chingleput district) and Murugamaṅgalam (Tanjore district), ranging in date from Śaka 1347 to 1368. The governor under him of Bārakūru-rājya was Narasimhadēva-Vodeya (No. 365 of 1927), who was appointed by order of one Hariyappa-Dannayāka-Vodeya, evidently Harihara III, the uncle of Dēvarāya. Another governor under the king was

Dēvarāya II.

Sāluva Tippayadēva-Mahārāja (No. 496 of 1926), who ordered the remission of

some taxes due from the temple at Vēppūr in the North Arcot district for conducting a service in the name of the king under orders of Perumālidēva-Dannayāka. This person is already known to us as the king's prime-minister (*Archl. Survey Report* for 1907-08, p. 249). He is called in another inscription (No. 497 of 1927) the *mahāpradhāni* of Dēvarāya and the son of Ādimūla-śarman of the Kāśyapagōtra and a native of Tiruvellarai. No. 110 of 1927 which is dated in Śaka 1368, calls the king Immaḍi-Dēvarāya and is the last inscription of his reign in the collection.

80. Four inscriptions in the collection ranging between Śaka 1369 and 1373 belong to Mallikārjuna who is called in two of them (Nos. 262 and 377 of 1927) Praudharāya and Dēvarāya-Mahārāja. According to No. 377 his viceroy at Bārakūru was a certain Appanna-Oḍeya who is probably the same as Annappa-Oḍeya, known to us from the other records of the period (*Archl. Survey Report* for 1907-08, p. 249). He is stated in the record to have ordered for the king's merit a gift of some land for worship in the twelve monthly festivals and the annual festival in the temple of Kōṭināthadēva at Kōṭēśvara when he had gone there on a pilgrimage. In No. 366 from the same locality figures the *Mahāpradhāna* Vallabhadēva-Dannayāka-Vodeya. The Sāluvas seem at this period to have been feeling their strength, if we can judge from a number of high-sounding titles of Tirumalaiyadēva-Mahārāja, another subordinate of the king governing the Tamil districts (No. 264 of 1927.)

81. Inscriptions of Virūpāksha in the collection range between Śaka 1389 and 1400. No. 390 of 1927 gives the name of his chief minister as Kāchappa-Dannayāka, under whose orders Viṭṭharasa-Vodeya is stated to have been ruling as the viceroy of Bārakūru. This Viṭṭharasa is also mentioned in No. 393 dated Śaka 1394. Very little is known of the kings who ruled after Virūpāksha and of the events of the period, until the usurpation of the kingdom by the Sāluva king Narasimha.

Virūpāksha.

His son Pratāparāya.

No. 391 of 1927 is dated in the reign of Pratāparāya-Mahārāja, the son of Virūpāksha. It is not certain if this king was the same as 'Padeo' of Nuniz, or the other son of Virūpāksha mentioned by Mr. Krishna Sastri on p. 253 of the *Archl. Survey Report* for 1907-08. The inscription also mentions a certain Virūpākshadēva-Oḍeya as a viceroy of Bārakūru under this king.

82. Two inscriptions from Kōkaṭam in the Cuddapah district (Nos. 715-16 of 1926) are interesting in that they refer to the famous Telugu court-poet of Krishnarāya and his court-poet Allasāni-Peddana. Krishnarāya, Allasāni-Peddana, the son of

Chōkkayamgāru and the author of the *Manucharita* which he dedicated to the emperor. The village Kōkaṭam is said therein to have been a *śārvamānya* gift made by the emperor to Peddana, who then made a gift of land to the gods Sakalanātha and Chennakēśava-svāmin in the village in the presence of the god Mallikārjuna on the banks of the Kriṣṇā at Bezvada. The emperor is known to have visited Bezvada several times in the course of his wars against the Gajapati king and tradition has it that the emperor was accompanied by the poet during his military campaigns.

83. No. 368 of 1927 from Kundāpūr mentions a viceroy of Bārakūru under Krishnarāya by name Liṅgarasa-Ōḍeya who gave it in turn to Yatirāja-Ōḍeya. The inscription records grants made for the welfare of the king to two religious teachers Raghupati-tīrtha-Śrīpāda and Śrīnivāsatiṛtha-Śrīpāda of Ānegondi for the worship of Rāmachandradēva. From their names and that of the deity worshipped by them, both the donees appear to have been Sanyāsins of the Madhva pontificate. A certain Ragbhūttama-tīrtha who according to Aufrecht (*Catalogus Catalogorum*, p. 487) died in A.D. 1536, i.e., 10 years later than this record is known to us as the author of the *Tatvaprakāśikā-bhāvabōdha*, a sub-commentary of Ānanda-tīrtha's *Brahmasūtra-bhāṣya*. Tradition has it that he had two disciples named Raghupati-tīrtha and Śrīnivāsa-tīrtha, the former of whom took holy orders while the latter remained a householder. This Śrīnivāsa-tīrtha figures in connexion with the commentaries on Vēdānta called the *Śrīnivāsa-tīrthīya*. It is also possible that the donee here might refer to Śrīnivāsa-tīrtha, the direct successor of the famous Vyāsa-tīrtha, who is known to have been a contemporary of Krishnarāya.

Three inscriptions of Krishnarāya from the Tanjore district dated in Śaka 1439, Īśvara, (Nos. 137, 157 and 223 of 1927) add three more places to the already noticed list of places to which he extended the benefit of the grant of *jōḍi* and *sūlavari*, after his conquests in the north. A certain Mallappa-Nāyakkar makes a gift of land to the temple at Sūryanārkoil in No. 230 of 1927, as the Nāyankara (viceroy) of Valudilampattu-chāvadi in Chōla-maṇḍalam under Krishnarāya in Śaka 1442.

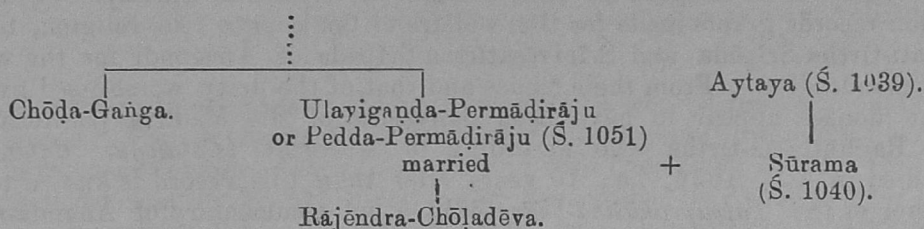
84. Inscriptions of Sadāśiva of the year's collection reveal the names of some chiefs who had been appointed to govern the different parts of the kingdom.

Sadāśiva.

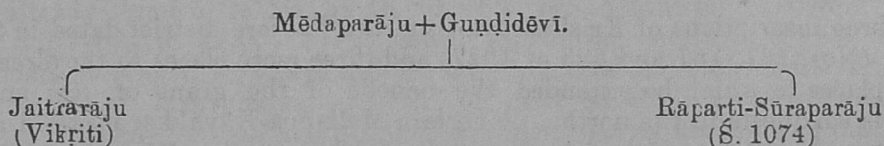
No. 373 of 1927 from Kōṭēśvar near Kundāpūr is an inscription of king Sadāśiva dated in Śaka 1468, recording a double grant of money made to the temple. The king is stated to have conferred the rulership of Bārakūru on Rāmarāja-Vēṅkaṭādirāja, who appointed a certain Achappa-Vodeya. The record states that this officer made a grant of money to the temple for the prosperity of the king. Six years later, i.e. in Śaka 1474, we find Achappa succeeded by another officer named Yēkdhārakhāna-Vodeyaru in the administration of Bārakūru under Vēṅkaṭādirāja. The inscription mentions a scuffle in which some people were killed in the temple premises as a consequence of which it became defiled for six months and was then reconsecrated by order of the officer mentioned above. In Śaka 1477 we find again another subordinate named Yellappa-Vodeya ruling Bārakūru under Sadāśivarāja Nāyaka, the viceroy of Tuḷu-rājya (No. 392 of 1927). No. 385 of 1927 dated in Śaka 1484 gives the names of the ruler of Bārakūru as Yelappa-Vodeya who is perhaps different from Mallappa of the earlier inscription, if the names are correctly engraved in both the records. This Sadāśivarāja-Nāyaka is again referred to in No. 387 of 1927 dated in Śaka 1485 as belonging to the Keladi family and to be governing as viceroy the Tuḷurājya under orders of Rāmarāja-Vēṅkaṭādirāja. No. 571 of 1926 dated in Śaka 1472 introduces to us an officer called Mahāmaṇḍalēśvara Peddurāja, son of Periva-Apparāja, who makes an endowment of a village to the Nāchchiyār temple at Śrīvilliputtūr for the merit of his mother Vasavammadēvi out of the village Perrārēndal granted to him by Viṭṭhala. It is not certain if this Apparāja may be identical with Appayyadēva-Mahārāsa occurring in No. 449 of 1920 as a subordinate of Sadāśiva. Another subordinate of the king was a certain Erama-Nāyaka, son of Kiṭṭama-Nāyaka of Ādamāṅgalam in Paṅḡala-nāḍu (No. 579 of 1926).

MISCELLANEOUS.

85. Several inscriptions of the time of the Eastern Gaṅga sovereigns have been copied at Nārāyaṇapuram. These are Ulayigaṇḍa Permmāḍidēva, a younger brother of the king Chōḍa-Gaṅga mentioned in Eastern Gaṅga subordinates. No. 688 of 1926, which is dated in his 59th year and Śaka 1054. In No. 690 of 1926 this prince seems to have been called Pedda Permmāḍirāju and a son of his by name Rājendra Chōḍadēva is also mentioned. The inscription is dated in Śaka 1061. A queen of this Permmāḍirāju by name Sūrama is mentioned in No. 659 of 1926 which is dated in Śaka 1040. No. 641 of 1926 dated in the previous year Śaka 1039 mentions Aytaya, the father-in-law of Permmāḍirāju. With the aid of these inscriptions we get the pedigree noted below, which may be useful when these names occur in future :—



We get the name of another subordinate of Chōḍa-Gaṅga by name Jaitrarāju (No. 676 of 1926). Rāparti Sūraparāju's parents by name Mēdaparāju and Guṇḍidēvī are mentioned in No. 666 of 1926 which is dated in Śaka 1173, while Jaitrarāju seems to appear as Jaintrarāju in a record of the year Vikriti, which would correspond to Śaka 1092. The genealogy may be worked up as follows :—



Kumudana-Gōkana, a *daṇḍanāyaka* of Chōḍa-Gaṅga is mentioned in No. 655 of 1926, while another *Sēnāpati* by name Sarvadēva is mentioned in No. 659 of 1926 which is dated in Śaka 1073. Still another *Sēnāpati* of Chōḍa-Gaṅga who is also called a *Mahāsandhivigrahin* is mentioned in No. 647 of 1926; but the inscription mentioning him being mutilated, we are able to read only the latter portion of his name... bira-sēnāpati.

86. No early epigraphs of the Pallava kings have been copied this year. A few from Ōmāmpuliyūr in the South Arcot district, however, belong to the later Pallava chief Kōpperuñjīṅgadēva, and in one of his records from Tirumaṅgalakkudi in the Mayavaram taluk of the Tanjore district, he has in addition the titles of Sakalabhuvanachakravartin and Aṇṇiyāḷappirandāṇ. This latter epigraph is of some interest in that it mentions that Araiyaṇ-Udaiyañjeydāṇ *alias* Tondaimāṇ of Perumaṅgalam in Ārkāttuk-kūrṇam, a sub-division of Pāṇḍikulāsani-vaḷanāḍu set up the image of god Āḷappirandīśvaram-Udaiyār in the southern side of the Nāyakar-maṇḍapa situated to the north of the western wall of the first *prākāra* in the Purāṇa-Nāyaṇār temple at Tirumaṅgalakkudi, a village in Maṇṇi-nāḍu, a sub-division of Virudarājabbhayaṅkara-vaḷanāḍu. It may be noted that Perumaṅgalam is also the name of the village near Pullirikkuvēḷūr mentioned in verse 94 of the *Sōlamandala-satakam*, which describes the exploits of a certain chief of Perumaṅgalam, who emulated the victory of Kāḍavarkōṇ (Pallava king) and helped the Chōḷa king against some northern foes.

87. Of the Śambuvarāya chieftains who flourished in the 13th and 14th centuries A.D., two are represented in this year's collection, namely, Sakalalōkachakravartin Venṇumāṅkoṇḍāṇ and Sakalalōkachakravartin Rājanārāyaṇa-Śambuvarāyar, and all their records come from the Tiruvasishthēśvara temple at Vēppūr in the North Arcot district. No. 499 of 1926 states that a new street called Śeṇṇadīsaivenṇṇāṇ-tiruvīdī,

presumably after a surname of the chief, was opened by Venṭrumaṅkondān, and that the taxes which the residents had to pay, such as, *kadamai*, *ponvari*, *vāsalpanam* and *kūḷippanam* were ordered to be collected by the temple. As a slight concession it was also stipulated that only $\frac{1}{4}$ *panam* shall be levied from them for the year opposite the 16th year, and that the usual rates for *palāṅgudi* were to be collected from the 17th year onwards. Of the four records of Rājanārāyaṇa-Sambuvarāya, one (No. 498 of 1926) dated in his 7th year, furnishes certain irregular astronomical details, and it registers an order that a fourth of the water flowing in the river should be regulated for irrigating the *dēvadāna* lands of Vēppūr; while another (No. 491) grants to the temple the taxes leviable from the *settis*, *kaikkōlar*, *sekku-vāṇiyar*, *śēṇai-aṅgādigal* and others, who colonised in the temple precincts (*tirumadai-vilāgam*), as *kāśāyakkudi* (those who paid taxes in money). No. 494 of 1926 dated in his 19th year gives certain details which can be calculated into the English equivalent of A.D. 1342, November 22, taking his initial date to be A.D. 1323.

88. From Kundūrpi in the Kalyandrug taluk of the Anantapur district comes a record No. 102 of 1927 of the Hoysala king Vira-Ballāla, the son of Vira-Narasiṅga, who had his head-quarters at Dōrasamudra. This record which is dated in Śaka

Hoysala Vira-Ballāla.

1262 mentions a *Mahāsāmanta* of the king by name Bommēya-Nāyaka, son of Gaṅga-Nāyaka governing the Nidugala-rājya, and mentions Hosa-Hampēya paṭṭana. As the date signifies, the chief Bommēya-Nāyaka should have been one of the subordinates of Vira-Ballāla who served him during his last days when his name disappears from inscriptions. From the epithets given to Hosa-Hampeyapaṭṭana mentioned in this inscription, which means the 'new town of Hampe', it appears to be the same as Hosapaṭṭana, which appears in the inscriptions of about the period as the head-quarters of Bukka, of the five brothers who founded the future empire of Vijayanagara.

89. No. 577 of 1926 is an interesting record engraved on the south base of the *mandapa* in front of the central shrine in the Āṇḍāl temple at Śrīvilliputtūr. It purports to be the *pranayapatrikā* which god Rāṅganātha sent to Kōdai, daughter of Viṣṇuchitta of Pudukai (Śrīvilliputtūr), while he was seated on the cot called Ariyarāyaṇ-*kattil* under the Sundara-Pāṇḍya canopy in the pavilion called Śēraṇai-venṭrān-*mandapa* at Araṅga-perunagar (Śrīraṅgam or more probably Vadaperuṅgōyil at Śrīvilliputtūr). It contains a long preface wherein many expressions from the *Tiruppāvai* and the *Nāchchiyār-Tirumoli* of the *Nālāyiraprabandham* have been introduced so as to make a connected description, in her own words, of the yearning of the love-lorn maid Āṇḍāl towards her divine lover. The phrases extracted are from

Later Bāṇa chiefs of Madura.

the 7th, 10th and 13th *pattu* of the *Tirumoli*; and in some cases, half and even full verses have been bodily incorporated in the preamble and connected together by the word *enrum*. As instances may be cited the second half of verse 8 of the 13th *pattu*—

கொள்ளும்பயனென்றில்லாத கொங்கைதன்னைக் கிழங்கொடும்
அள்ளிப்பறித்திட்டு அவன்மார்விலெறிந்து என்னமுல்தீர்வேனே,

and verse 8 of the 11th *pattu*, which are quoted in full, as they are, from the *Nāchchiyār-Tirumoli*. This introductory portion closes with the idea that, pleased with the devoted love of the lady-saint, god Rāṅganātha ordered that several honours equivalent to those shown to him should also be bestowed on her, and that for this purpose a gift was made of the village called Tidiyaṇ *alias* Tiruvarāṅganallūr in Muṭṭa-nāḍu, a sub-division of Madurai-maṇḍalam which belonged to Uṇṅāvillidā[san] *alias* Mahāvali-Vāṇadarāyar, in Śaka 1375, Śrīmukha, corresponding to A.D. 1453. Although this donation has been stated to have been made by the god himself according to a recognised convention prevalent in some temples, it is evident that the donor was the Bāṇa chieftain Uṇṅāvillidāsaṇ.

90. The Mahāvali-Vāṇadarāyas were a family of subordinate chiefs who figured in history successively as the feudatories of the Pallavas, the Rāshtrakūṭas and the Chōlas, and later on of the Pāṇdyas and the Vijayanagara kings. Their dominions appear to have shifted from the southern portion of the Āṇḍhra territory with Parivipura as capital, to the tract of country round about Tiruvallam (North Arcot district), from there to Magada-maṇḍalam (South Arcot district), thence to the country

now represented by the Pudukkottai State, until as feudatories of the Pāṇḍya and Vijayanagara kings, a branch of this family settled itself at Madura. In virtue of this subordination therefore, they appear to have been the recipients of a few *birudas* characteristic of these kings, such as, *Samarakōlāhala*, *Bhuranāikavīra*, *Mūvarāyara-gaṇḍa*, *Rājamīsaragaṇḍa*, etc. The retreat of the Pāṇḍyas further south to Tinnevely early in the 15th century helped to consolidate the hold of the Vāṇādarāyas on the territory round about Madura, as indicated by Sundarattōḷudaiyār-Māvali-Vāṇādarāya styling himself a *Sārvabhauma*, until with the reorganisation of the Madura principality under a line of Nāyaka rulers, they probably subsided into their original status of vassalage, as one of the many petty polegars on military tenure.

The later chieftains of this family appear to have been ardent Vaishnavas and devotees of the god of Alagarmalai near Madura, as indicated by their names Tirumāḷiruṇjōlai-niṇṇār and Sundarattōḷ-udaiyār. From 572 of 1926 we learn that in the reign of a Vijayanagara king (name obliterated), 'who witnessed the elephant hunt', and in the year Saumya of whose Śaka equivalent only the last two digits '50' are visible and which must have corresponded to Śaka 1350, a chief called Tirumāḷiruṇjōlai-niṇṇār

alias Mahāvali-Vāṇādarāyar made some gifts of land to the temple of Śūḍikkoḍuttarūḷiya-Nāchehiyār. According to the Tamil chronicle *Maduraittala-varalāru* (p. 3) there was in Śaka 1374 a Sundarattōḷ-Māvali-Vāṇādarāyar, said to have been the illegitimate son of a Pāṇḍya prince and Abhirāmī, a dancing-girl of Kāḷaiyārkōyil. We do not know how much credence can be placed on the assertions made in this work. Another chief of this Bāṇa family was Tirumāḷiruṇjōlai-niṇṇār *alias* Māvali-Vāṇādarāyar, whose gift of the village Māṅguḍi *alias* Sundarattōḷnallūr in Vīranārāyaṇa-vaṇaṇāḍu to the temple of Āṇḍāl has been registered in No. 578 of the same Appendix as having been made in Śaka 1399 (= 1477 A.D.), Viḷambi. His son was Sundarattōḷudaiyār-Māḷayarāyar (Māvali-Vāṇādarāyar according to some other records), and in Śaka 1398 his mother Śrīraṅganāyakiyār is said to have made some gift of lands to the same temple. An undated record engraved on a slab set up in the Bhagavatī temple at Kāṇjirappalli in the Travancore State mentions that a small cess was levied by Māvali-Vāṇādarāyar who bears the *birudas* 'Samarakōlāhalaṇ' and 'Madiyādamanna-maṇavāḷaṇ', on the pack oxen that came along the ghat roads. This chief was in all probability Sundarattōḷudaiyār, whose sphere of influence appears to have extended into the north-eastern hilly tracts of the present Travancore State. It is not known who the hero of Poyyāmolippulavar's *Taṇjaivāṇaṇ-kōvai* is; but it is possible that he belonged to this family of Vāṇarāya chieftains, and flourished in about the 16th century. A few records copied at Dēvipattinam (No. 121 of 1903), Tiruppullāṇi (No. 109 of 1903) and Kāḷaiyārkōyil (Nos. 585 and 587 of 1902), which are dated in the Śaka years 1455, 1450 and 1459, refer themselves to a Sundarattōḷudaiyār-Māvali-Vāṇādirāyar. This chief may be considered to have been the second of that name, as he cannot have had such a long period of rule from Śaka 1398 to Śaka 1468 (*T.A.S.*, I, 53). The renovation of the *garbhagriha*, the *ardha-maṇḍapa*, and the *mahā-maṇḍapa* of the Āṇḍāl temple was made by Sundarattōḷudaiyā-Māvali-Vāṇādarāya, as recorded in Nos. 568, 583 and 584 of 1926, wherein he styles himself as an independent *Sārvabhauma*. Although the dates of these erections are not given, they may have to be attributed to the second chieftain of that name, No. 5 in the subjoined list.

91. The names of the later Bāṇa chieftains which occur in records of Madura and the adjoining districts, may be tabulated thus for purposes of reference:—

1. Tirumāḷiruṇjōlai-niṇṇār *alias* Māvali-Vāṇādarāyaṇ, called the 'Madhurā-puri-Mahānāyakaṇ', a Vijayanagara subordinate of king . . . 'who witnessed the elephant hunt'—Śaka [13]50;

[2. Sundarattōḷ-Māvali-Vāṇādarāyaṇ, son of Abhirāmī, according to the *Maduraittala-varalāru*—Śaka 1374;]

3. Uraṅgāvilḷidāsaṇ *ahas* Māvali-Vāṇādarāyaṇ, the chief of Madurai-maṇḍalam—Śaka 1375;

4. Tirumāḷiruṇjōlai-niṇṇār *alias* Māvali-Vāṇādarāyaṇ—Śaka 1399;

5. His son Sundarattōḷudaiyār Māvali-Vāṇādarāyaṇ, son of Śrīraṅganāyakiyār and calling himself a 'Sārvabhauma'—Śaka 1398, etc.

6. Sundarattōḷudaiyār Māvali-Vāṇādarāyar II—Śaka 1450-68.

92. A few inscriptions of the Madura Nāyaka rulers come from Śrīvilliputtūr and some villages in the Tanjore district. The first member of this dynasty represented in this year's collection is Virappa-Nāyaka.

Madura Nāyakas.

He has already been referred to in a previous section as having figured in the capacity, presumably of an overlord, in two records of the later Pāndya rulers

Virappa-Nāyaka.

Virappa-Nāyaka. Ātivīrārāma and Abhirāma-Sundarēśa Vira-Pāndya, dated in Śaka 1493, corresponding to A.D. 1572, which was the year of his accession. The three records from Śrīvilliputtūr give only the cyclic years Śukla, Yuva and Īśvara, and they may be taken as corresponding to A.D. 1569, 1575 and 1577 respectively. No. 593 of 1926 registers the gift of a village Venkaṭasamudram for the merit of Krishṇappa-Nāyaka by Viśvanātha-Nāyaka Virappa-Nāyaka. Similarly No. 582 of 1926 issued in the year Īśvara refers to Viśvanātha-Nāyaka, Virappa-Nāyaka, Ariyanātha-Mudaliyār and a few others, among those who were present at the time of the settlement of a boundary dispute between the temples of Nāchchiyār and Paḍikkāśuvaittarūḷiya-Nāyanār at Śrīvilliputtūr. Before the day

Decision in a boundary dispute.

appointed for the settlement, orders to assemble had been issued to the participants in the suit. They brought their accounts and *jñāpakam* (memos?). The allegations of both the parties were enquired into, the lands were inspected, and final orders were then passed deciding that Irattai-kariśalkuḷam should belong to the Nāchchiyār temple, and that the tank Mālaiyidāṇ should be added to the Adiyārkuḷam as belonging to the Śiva temple. Boundary stones marked with the discus were fixed at the proper places to mark off the holdings of the Nāchchiyār temple.

The grouping of the names of Viśvanātha-Nāyaka and Virappa-Nāyaka in an *irattaiappēr* has to be considered only as a mere quotation on the part of Virappa of the name of the progenitor Viśvanātha of the Madura-Nāyaka dynasty; for, if the coupled name is given the meaning 'Virappa-Nāyaka, the son of Viśvanātha-Nāyaka', which is the usual import of an *irattaiappēr*, then Krishṇappa-Nāyaka and Virappa-Nāyaka will have to be considered as brothers, and both of them sons of Viśvanātha-Nāyaka. This relationship is against all the evidence collected hitherto on the genealogy of this dynasty. A few other similar instances can be cited, namely, the names Viśvanātha-Nāyaka-Muttāvīrappa-Nāyaka of Śaka 1534 (No. 123 of 1907) and Viśvanātha-Nāyaka-Chokkanātha-Nāyaka (No. 649 of 1905). Such grouping of names is common in later Vijayanagara records.

In No. 586 of 1926 the Nāyaka ruler granted in the year Śukla (A.D. 1569) certain concessions to the barbers (*ambittur*) living in the suburb (*pidāgai*) of Śrīvilliputtūr, namely, exemption from the payment of *vittupanam* (house-tax), *ālpanam* (poll-tax), and some *silvarigal* (minor cesses). Similar concessions are stated to have been granted to the blacksmiths and carpenters of Kallidaikurichechi in A.D. 1558 (No. 113 of 1907). As the actual date of accession of this Nāyaka ruler was A.D. 1572, it appears likely that he was connected with the administration of an outlying division prior to this period, when these orders were issued by him.

93. No. 159 of 1927, a record at Poyyākkudī in the Mayavaram taluk, dated in Śaka 1[536], Ānanda, relates to the grant of the village Mānguḍi for the expenses of maintaining a feeding charity (*annadāṇam*) at Kāvērakonḍasamudram, for the merit of Muttu-Krishṇappa-Nāyaka. As an inscription (No. 87 of 1905) of his son and

Muttu-Krishṇappa-Nāyaka.

successor Muttu-Virappa-Nāyaka dated in Kilaka corresponding to A.D. 1609

has been found, it is probable that Muttu-Krishṇappa may have died in about that year, and that the feeding charity mentioned as having been instituted for his merit (*punyaṁ*) in Ānanda (A.D. 1614), was made five years after his death.

Timmappa-Nāyaka who granted some exemption of taxes on the lands belonging to the Śellappillaiyār temple

Timmappa-Nāyaka.

at Kālī, if different from the local

chieftain who lived in A.D. 1564, has to be identified with Tirumala-Nāyaka (A.D. 1623-59), because the year Pramādi in which inscription No. 119 of 1927 is dated, corresponds to A.D. 1639 which fell within his reign. A Nāyaka chief named Muttu-Venkaṭappa-Nāyakkarayyaṇ is mentioned in a record from Śivapuram near

Chidambaram in the South Arcot district which registers a gift by Kōṇēri-Setṭiyār, the Nāyaka's agent, of 25 mā of land in Śivapuri for the *abhishēka* service at Chidambaram for the merit of Dūbakal Kṛishṇappa-Nāyakar. Śaka 1564, Chitrabhānu, in which this record is dated, fell in the reign of Tirumalai-Nāyaka; and Venkṭa-Kṛishṇappa-Nāyaka who led the army of Chokkanātha against Tanjore nearly thirty years later in A.D. 1673, was perhaps a different person.

Two inscriptions (Nos. 176 and 177 of 1927) copied from Perukalandai in the Coimbatore district relate to the gift of two bits of land by Goppa-Manṛādiyār

Alagādri-Nāyaka, his subordinate Goppa-Manṛādiyār.

in the time of Alagādri-Nāyaka. As the cyclic year Vyaya in which one of these gifts was made corresponded to A.D.

1688, it is possible that Alagādri of this record was the foster-brother of Chokkanātha who had the administration of the Tanjore principality under his charge in A.D. 1676. The donor Goppa-Manṛādiyār was presumably a petty chieftain of the locality, for this name is still continued to be borne by the Zamindar of Puravipālayam near by. Three pillars lying in the compound of the Subrahmanya temple at Kōdimāngalam in the Madura district bear on their faces miniature statuettes of men with labels above them giving their names. One of these labels reads Alagiri-Nāyaka, while the other two are of Pradhāni-Nāyaka and Edirillāp-Perumā. These were probably the names of the donors of the pillars, which must originally have supported a *mandapa*, now no longer standing in the temple compound.

94. Three generations of the Tanjore Nāyaka rulers, Śevappa Achyutappa

Tanjore Nāyakas : Śevappa.

and Raghunātha are represented by a few inscriptions copied in the Kumbhakonam taluk of the Tanjore district. No. 292 of 1927 belonging to the time of Śevappa-Nāyaka is dated only in the cyclic year Vikrama. As the ruler had, according to the Telugu work called *Vijayavilāsakāvyaṃ*, married a sister of the queen of Achyutarāya (A.D. 1530-62), the cyclic year Vikrama quoted in the present record may correspond to A.D. 1580, which is the latest year found for him (*Mys. Archl. Report* for 1916-17, p. 56). The present record states that the *mahājanas*

A Buddha temple in A.D. 1580.

of Tirumalairājapuram having had to cut a channel through the land belonging to

Tittamāyirundā-Nāyakar of the Buddha temple at Tiruvilandurai, a piece of land 2½ (*vēli*) in extent in Tirumalairājapuram was given as compensation therefor, or for repairs. The two sets of copper-plates called the Leyden grants refer to the existence of a Buddha temple and a *vihāra* at Negapatam in the 12th century A.D. Two Buddha images within a radius of five miles of Kumbhakonam, one at the entrance into the Tiruvalaṅjūli temple, another within the temple at Paṭṭisvaram, and a third miscalled 'Bhagavarishi' in a Gaṇeśa shrine in Kumbhakonam itself, testify to the prevalence of the Buddhist religion, though perhaps in a fugitive condition, in the heart of the Tanjore district in the mediæval centuries. The present record is of interest in that it mentions a Buddha temple in the Kumbhakonam taluk till so late as the time of this Nāyaka ruler Śevappa.

His son Achyutappa, named probably as such after his uncle Achyuta of the Vijayanagara dynasty, figures in a record

Achyutappa—A.D. 1572.

from Elandurai (No. 239 of 1927) as the

donor of a village called Mudalkaṭṭalai-grāmam for the expenses of conducting the car-festival of the goddess Perunalamāmulai-ammai in the temple of god Madhyārjunēśvara at Tiruvīdaimarudūr.

95. Two records (Nos. 286 and 290 of 1927) of Achyuta's son Raghunātha, the

Raghunātha—A.D. 1618.

next Nāyaka ruler, dated in Śaka 1540 and 1551, have been secured this

year. The former engraved on a slab built into the wall of the *mandapa* in front of the Viṣṇu temple at Nāchchiyārkōyil states that it was erected by Aṭṭavanai-

His officer Aṭṭavanai-Raṅgappa.

Raṅgappayya for the merit of Raghunātha, while from the latter we learn

that Gōvinda-Dīkshita, the *pradhāni* of the Tanjore king, built the *anantakalyāṇa-mandapa* at the entrance (*āchāravāsāl*) of the *mahā-maṭha* in which Śaraṅgasvāmīn,



STONE STATUE OF GŌVINDA-DĪKSHITA AT PAṬṬĪSVARAM, TANJORE DISTRICT.
(No. 964 OF APPENDIX D.)

the pontiff of the *Viraśaivo-maṭham* at Kumbhakōnam, was staying. *Aṭṭavanai-Raṅgappayyan* was the officer in charge of Raghunātha's purse, and he figures as a character in the drama *Raghunāthābhyudaya-nāṭakam*, reading up the accounts before the king (Prabhākara Sastri's *History of the Tanjore kings* (Telugu), p. 31.)

Gōvinda-Dikshita was the minister of the two Nāyaka rulers, Achyuta and Raghunātha. Born of poor parents in an obscure village in Mysore, this brahman youth is said to have entered service at an early age under his uncle, the *rāyasam* (Secretary) of the Nāyaka chief of Ārṇi, and to have subsequently been transferred to the Tanjore-Samethānam, when a daughter of this polegar married a prince of the Tanjore line. Here he rose to prominence as the minister and rendered efficient help to both the rulers in their administration. Many biographical details relating to him and to the Nāyaka princes under whom he served have been embalmed in the *Sāhityaratnākara* written by his son Yajñanārāyaṇa-

His minister Gōvinda-Dikshita.

Dikshita. It was during his regime as the chief adviser of the Nāyaka rulers

that the Mahāmakham tank at Kumbhakōnam, which attracts large crowds of pilgrims from all parts of the Presidency in the month of Māgha once in twelve years, was thoroughly repaired. Disposed all round the bank of this tank were built sixteen small stone *mandapas*, as marking the sites wherefrom the king performed severally the sixteen great gifts (*śhōḍaśa-mahādānas*). Crude bas-relief friezes illustrating these scenes are found sculptured on the beams of these stone porches. The sixteen-pillared Tulāpurushadāna-*mandapa* on the north-western corner of the tank-bund is the largest of the series, and it contains a well-executed carving in its ceiling, representing the king as seated in one pan of the balance, while heaps of gold, silver and jewels are weighed against him in the other, for subsequent distribution among learned brahmans. The Kāmasvāmin temples at Kumbhakōnam, Vijayarāghavapuram and Śrīraṅgam were erected during Gōvinda-Dikshitar's time, several streets such as the Ayyan-teruvu, etc., were opened up at Kumbhakōnam, and *agrahārams* such as Mahādānapuram and Ayyanpēṭṭai, were founded. He was also responsible for the construction of the Pushya-*mandapas* at several bathing ghats along the Kāvērī in the Tanjore district. In addition to being a good administrator under the Nāyaka rulers, Gōvinda was also an author of no mean repute. He composed a *kāvya* called the *Harivaiṃśasāra-charitam* of 23 cantos and a work on music entitled the *Saṅgītasudhānidhi*. The merit of the former work can well be appreciated by the fact that the famous Appayya-Dikshita has himself produced a commentary on it. Venkateśa-Makhin, another eminent and erudite author, was Gōvinda's second son, and he had the honour of being the *guru* of Nilakanṭha-Dikshita, the author of the *Nīlakanthavijaya-champū*. Gōvinda-Dikshita is said to have had his headquarters at Paṭṭiśvaram, and the Śiva temple has consequently been the recipient of several donations from his hands. The *mandapa* in front of the Amman temple supported on a series of pillars bearing well-sculptured griffins in *alto relievo*, appears to have been his *kaiṅkarya* to the goddess. A life-size statue said to be that of Gōvinda-Dikshita and another of his wife, have been kept in the *ardha-mandapa* of this shrine. The head of the former which is unfortunately broken, has been fixed up by means of cement. A Śiva-līṅga and an image of a lady kept in the *mandapa* which must have also been built at this period in front of the Amman shrine in the Kumbhēśvara temple at Kumbhakōnam, are also popularly believed to be representations of this devout pair.

One other record, apparently mentioning Gōvinda-Dikshita by the expression 'Dikshitasvāmi', is No. 257 of 1927 engraved on the inner wall of the second *gōpura* at Paṭṭiśvaram. It is dated in the cyclic year Bhava, which may have to be equated to A.D. 1634, five years later than the

Settlement of a caste dispute.

date of the epigraph of the Sāraṅgasvāmi-

matha, noticed above. It relates to a *valakkumuri* or petition made in the case of a dispute among the weavers (*paṭṭunūlkkāraṅ*) and the *settis* of Paṭṭiśvaram regarding the order of precedence in the receipt of betel leaves and arecanut during marriages. It was agreed that in cases of disturbance caused on this count, a new cloth worth five *panam* shall be offered to the goddess along with 30 arecanuts and 100 leaves, perhaps as an expiatory fine. The epigraph closes with a vow made on the feet of Nāyakkarayyan, who may have been Raghunātha-Nāyaka of Tanjore.

96. No. 259 of 1927, a record in Sanskrit verse engraved on the same wall, registers a gift by Venkaṭa-Dikshita of the Vasishṭha-*gōtra*, son of Kōnēri-Bhaṭṭa, in the Śaka year 1524 expressed by the chronogram *bhāgyēśasya*, for the expenses of providing evening service to the god at Paṭṭiśvaram; while another verse (No. 260 of 1927) groups Paṭṭiśvaram along with Vṛiddhādri (Vṛiddhāchalam), Kamalālaya (Tiruvārūr), Sitavana (Tiruvēnkādu), Chhāyāvāna (Tiruchchāyakkādu), Kailāsa, etc., as a place of great sanctity. It may be remembered that Paṭṭiśvaram was the place where god Śiva is said to have honoured St. Tirujñānasambandha with the gift of a pearl-canopy (*muttuppaṇḍal*), and that the gods of this and the Tiruchchattimuram temples have been eulogised by him and Tirunāvukkaraiyar in their hymns. No. 258 again is a long inscription in Sanskrit verses; but as the letters do not appear to have been cut deeply into the stone, they have peeled off in many places, and a continuous transcript is not possible to be made. Some references appear to have been made in it to Kulōttuṅga-Chōḷa and Tirumalarāja.

An inscription from Korukkai dated in Śaka 1627, Kali 4809, Pārthiva, refers to the lease or sale by a certain Kumaranayyan of a portion of Korukkai, which had been named Achyuta-Vijayarāghavapuram. This name reminds us of Vijayarāghava, the last of the Tanjore Nāyakas after whom it may have been so named; but no specific records belonging to him have been copied this year.

97. Koṇḍama-Nāyaka of Śivaram and his agent Ōvalēśa-Nāyaka are mentioned in a record (No. 161 of 1927) from Kaḍalaṅguḍi in the Tanjore district, dated in the cyclic year Raudri. From the palæography of the inscription, the cyclic year Raudri may be supposed to correspond to A.D. 1620. In inscriptions at Chidambaram (Nos. 334, 339, 348 and 369 of 1913) figures the chief Vaiyappa Krishnappa Koṇḍama-Nāyaka in the time of the Vijayanagara ruler Venkaṭa I; but it is not certain whether the Koṇḍama-Nāyaka mentioned in the present inscription has to be identified with the chief mentioned in the Chidambaram records.

98. At the foot of the Āṇamalai Hills, at a place called Trimūrtikōyil or Trimūrtimalai about 12 miles from Udumalpet in the Coimbatore district and close by the Kurumalai stream that emerges from this valley, rises a huge obeliskal boulder about 30 feet high containing in low relief the figure of a seated Jaina image with two attendants standing on either side. This figure is cut high upon the boulder and since the outline is worn out owing to exposure to weather, it could now be discerned only with some difficulty, much less identified, from beneath. The traditional report that this boulder had rolled down from the top of the adjacent hills seems to find corroboration in the present horizontal position of the image, because, if it was chiselled on the present spot itself, it would have been cut perpendicularly instead of horizontally with the head pointing to the east. An inscription copied very near this spot dated in Paridāpi refers to the Jaina image as Amaṇēśvarasvāmi and the whole region was and is called Amaṇa-samudram. In Tamil *aman* means 'a Jaina' derived from Sanskrit 'sramana', and a Jain image is called an Ammanasvāmi, 'the nude god'. Later, Hindu religious belief seems to have laid its hold on this boulder and Amaṇēśvara with his attendant deities was easily identified with a three-headed image of Trimūrti, whence also the present name for the hill. Induced by the natural scenery of the locality, his worship has of late gained such popularity that every week-end and on new-moon days there is a constant stream of pilgrims visiting the place.

Trimūrtimalai in the Coimbatore district.

99. The existence of a local chief named Eddulappa-Nāyaka who had his headquarters at Dhali, a village about five miles from Trimurti hills, is revealed by an inscription copied near the Jaina image. This inscription (No. 186 of 1927) dated in Paridāpi—A.D. 1793, is engraved in very bold characters and it records an agreement made in the time of the abovementioned chief to collect from the family of the ruling chief of Amaṇa-samudram a marriage-tax of 4 *pon* for the god Amaṇēśvarasvāmi with a stipulation against the alienation of land on marriage occasions. From another record (No. 187 of 1927) secured near the same place, we

Its chief Eddulappa-Nāyaka—Non-alienation of lands in marriages.

come to know that Āndiyamma was the wife of the chief Eddulappa. The astronomical details given in this record correspond to A.D. 1792, March 5, Monday.

Our knowledge about the ancestors or the successors of Eddulappa-Nāyaka is very meagre. However, a large number of statues cut in groups and scattered on the way to the hills, are all that now remain of the powerful chiefs of this locality. There are about 20 groups of such statues cut in relief on different slabs. Most of them have a central male figure with a number of wives standing in a row on either side with the palms raised in reverence against the chest. As a work of art, these images are inferior to the Nāyaka statues of Madura, and they show distinct traces that they were executed when the art was in its decadence. A notable image of this group is on the slab placed beneath a tree with two figures, cut in relief, the one to the right holding a gun, and the other holding a stick or a barrel for stocking powder. The figures are modern and bear the inscription 'muttu-Karuppanan.' Quite an interesting group of sculptures representing scenes from the lives of the local chiefs is to be found among the *debris* of the Subrahmanya temple which is reported to have been demolished by the vandalistic hands of Tippu in one of his marches to this place from Mysore.

100. Nos. 88 to 95 of 1927 copied from Ariyalūr in the Udaiyarpālaiyam taluk of the Trichinopoly district belong to the polegars of Ariyalūr, who with their headquarters at that town, governed a small tract of territory in its vicinity. From the

Ariyalūr chiefs.

information contained in a Tamil manuscript in the Mackenzie Collection, the

Gazetteer of the Trichinopoly District has given a short account of the vicissitudes through which this family passed from the time of its alleged settlement on the banks of the Kāvērī in A.D. 1405 down to the last century. A scion of this family, the 16th in regal descent (*pattam*), is said to have successfully helped the polegar of Turaiyūr and to have adopted the title of 'Vijaya' in consequence; and it is possible that this title may have been continued to be borne by the successive members of the family from that time. As for the other title of 'Oppilāda' assumed by the chiefs, if it is not merely an epithet signifying 'incomparable' similar to 'nēriṇmai' of the Chōla and Pāndya records, it may have been added in honour of the goddess Oppilāda-Amman of Ariyalūr, who is said to have appeared to one of the early progenitors of this family, and to have promised to be its tutelary deity (*Gazetteer*, p. 344). The distinctive clan-name of the Ariyalūr chiefs appears to have been 'Maḷavarāya', and its members claim to belong to the Vitiḥōtra-gōtra. The inscriptions of this year's collection mention the names of the following chiefs :—

1. [*Araśu-ni]laiyiṭṭa Oppilāda-Maḷavarāyar—(A.D. 1635),
2. Vijaya Oppilāda-Maḷavarāya,
3. His son Raṅgappa-Maḷavarāya,
4. His son Vijaya Oppilāda-Maḷavarāya—(A.D. 1742),
5. There was a Vijaya Oppilā-Maḷavarāya—(A.D. 1746), son of Muddu-Venkatappa-Maḷavarāya and grandson of Araśu-nilaiyiṭṭa Vijaya Oppilā-Maḷavarāya (*Mys. Archl. Report* for 1916-17, p. 58).
6. Vijaya Oppilāda-Maḷavarāya—(A.D. 1808),
7. Kumāra Oppilāda-Maḷavarāya, and
8. His son Vijaya Oppilāda-Maḷavarāya—(A.D. 1832 and 1843).

All these epigraphs give the dates when the respective temples on which they are engraved were either built or renovated.

101. No. 588 of 1926 is a curious record from Śrīvilliputtūr, dated on the 24th of Vaigāsi in the cyclic year Vikrama, which was a Monday with Uttirāda-nakṣatra. Its alphabet is assignable to the 17th century A.D., and in fact A.D. 1665, May 22, Monday, is the only day in that century which satisfies these astronomical details. This conjecture is somewhat confirmed by the statement that the *kuṭumbar* were given the title of Tirumalai-Kuṭumbar, probably in the time of Tirumalai-Nāyaka of Madura. The record contains some information about a quarrel that took place between the two castes Dēvēndra-kuṭumbar and the Paṇaiyar of Śrīvilliputtūr in regard to certain social privileges that were being enjoyed by them. The inscription opens with a mythical account of the origin of the caste Dēvēndra-kuṭumbar, and narrates how in ancient times there was a severe famine in the Chōla, the Chēra and the Pāndya

Caste disputes between Kuṭumbar and Paṇaiyar.

the caste Dēvēndra-kuṭumbar, and narrates

countries, how the Pāndya king sat in company with the god Dēvēndra himself and demanded equal privileges with him, and together with four *deyvakannimār* (heavenly damsels) came down to earth with *kannal-virai* (sugarcane shoots), *kudali-virai* (plantain shoots), one palmyra seed, and several varieties of paddy, a bull (*orusha-bham*) and one *sāvi* (?). This euponymous person got the title of Dēvēndra-kuṭumban, and three other castes got the names of Vāriyan, Akkaśālai, and Ilantāriyan. During a severe famine this Dēvēndra-kuṭumban, it is said, dug 12,000 wells in a single day and thus provided water for irrigation. In recognition of this meritorious act the ruling sovereign was pleased to give him the use of certain privileges, such as, a white elephant, a white parasol, *keradi*, carrying torch in daylight, *pāvūlai*, a pair of *silambu*, two *koḍukku*, 16-pillared *pandals* for festive occasions and three *tēr* for funeral processions, the title of 'Pañchavan', 18 kinds of musical instruments, *kanaka-tappu*, etc. The *Paraiyar* of the same village claimed these privileges as also theirs, and began to use them. Then Kuṭṭi-Kuṭumban of Vāgaikulam and Allakartta-Kuṭumban of Malaiyankulam waited on the king and represented these matters. It was then decided, on the authority of certain copper-plate grants that had been issued previously, that the *paraiyar* were to enjoy only a few privileges, such as a three-pillared *pandal* for festive occasions, one *koḍukku*, one *silambu*, one *mappu*, one *pandam*, a house without a second floor, and the payment of fee for funerals. The Kuṭumbar were given the additional title of Tirumalai-Kuṭumbar and a rent-free plot of land having the sowing capacity of 2 *kōṭṭai* of seed.

During my recent visit to Ānaimalai in the Pollachi taluk, Coimbatore district, I was informed that 72 families of the Kuṭumbar caste whose local title is *Pannādi* and who are treated by the Hindus as *pallis* live in the village. On detailed enquiry I learnt that they remember nothing more than that they had their origin from Dēvēndra and that they have migrated from Madura and Tinnevely districts. They have a confused tradition and say that Dēvēndra gave the chief man of the *kuṭumbar* caste 5 *kannigai* (heavenly damsels) for help in cultivation, and gave seeds of various varieties of paddy and gold ploughs. Their enumeration of the privileges and the musical instruments is almost the same as in the Śrīvilliputtūr record. The history of their origin, etc. is preserved in the form of a ballad. The grant of special social privileges by the king to the five artizan classes has been referred to in previous years.

APPENDIX F.

STONE INSCRIPTIONS OF THE BOMBAY KARNATAK COPIED DURING THE
YEAR 1926-27.

This appendix was prepared in the office of the Government Epigraphist for India by Mr. N. Lakshminarayana Rao, the Junior Epigraphical Assistant, and Mr. R. S. Panchamukhi, the Reader, who were deputed to secure the estampages of and examine the inscriptions detailed here.

G. V. SRINIVASA RAO,
Senior Assistant in charge,
Office of the Assistant Archaeological
Superintendent for Epigraphy.

APPENDIX F

Stone inscriptions of the Bombay Karnatak copied during the year 1926-27.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
Bombay Presidency.						
Dharwar district,						
Gadag taluk.						
1	Gadag—On a pillar in the <i>maṇḍapa</i> of the Trikuṭeśvara temple.	..	....	Śaka 1148, Parthiva, Vaisakha, śu. 3, Vaddavara (Saturday), Rōhini.	Kannada ..	Records a gift of two golden banners made to the temple of Svayambhu-Trikuṭeśvara by Chandavve, daughter (disciple?) of Kriyāsakti-Paṇḍita and wife of Mallayya, minister of Mallidevarasa of the Kadamba family.
2	On a slab built into the <i>prākāra</i> wall of the same temple.	Western Chalukya.	....	..	Do. ..	Mutilated and damaged. Verses in praise of a certain Mādhavaraja.
3	On another slab built into the same wall.	Do.	Lost	Śaka 1107, Krōdhi	Do. ..	Mutilated at the top. Registers a grant of land made to the temple of Trikuṭeśvara for the worship of the god.
4	On another slab in the same place.	Do.	Tribhuvanamalladeva	..	Do. ..	Damaged. Registers a grant of land to god Trikuṭeśvara by <i>Mahāmaṇḍalēśvara</i> Indrakeśi.
5	Do. do.	Do.	Do.	Chalukya-Vikrama year 27, Chitrabhāna, Chaitra, śu. 1, Sunday.	Do. (verse and prose).	Registers a grant of gold and taxes made, for worship and lamps in the temples of god Somanātha of Svayambhu-Trikuṭeśvara and god Keśava, by <i>Dandanayaka</i> Madhava, a subordinate of <i>Mahāpradhāna</i> Bhivapayya who was administering Palasige-12,000, after washing the feet of Kriyāsakti-Paṇḍitadeva, the <i>āchārya</i> of Svayambhu-Somanātha.
6	Do. do.	Hoysala ..	Ballaladeva	Śaka 1121, Siddhanti, Prathamā-Āṣāḍha, śu. 8, Thursday, Vyātipāta.	Kannada ..	Damaged. Registers a grant of land made to god Svayambhu-Trikuṭeśvara for worship, etc., by <i>Mahāmaṇḍalēśvara</i> Rayarasa after washing the feet of Siddhanti Chandrabhūṣana-Paṇḍitadeva, on the bank of the Tungabhadra. States also that Rayarasa was the son of Bammī who was the son of <i>Mahāmaṇḍalēśvara</i> Keñcha, the chief of Belvola-300.
7	Do. do.	Vijayanagara	Virapratapa Achyutaraya-Maharaya ..	Śaka 1461, Vikāri, Bhādrapada, śu. 12, Tuesday, Śravaṇa.	Kannada and Sanskrit.	States that the gift of <i>ānandanidhi</i> was made to Brahmins by the king.
8	Do. do.	Hoysala ..	Ballala II	..	..	Published in <i>Ep. Ind.</i> , Vol. VI, pp. 89 ff.
9	Do. do.	Yadava ..	Siṅgaṇadeva	Śaka 1185, Āṣvina, Phalguṇa, śu. 2, Saturday.	Kannada (verse and prose).	States that the Seventy-two <i>Mahājanas</i> of Gadugu situated in Belvola-300, made a grant of gold, fields and flower-gardens to god Svayambhu-Trikuṭeśvara, after washing the feet of Kriyāsakti-Paṇḍita, the disciple of Chandrabhūṣana-Paṇḍita.
10	Do. do.	Western Chalukya.	Iṅgabedaṅgaḷeva	Śaka 924, Śubhārit, Chaitra, śu. 5, Sunday.	Kannada ..	Registers a gift of land made to Kaḷaḷāṇi Vakkhanajīya of the temple of Svayambhudeva of Kadugu by <i>Mahāmaṇḍalēśvara</i> Sobhanarasa, while he was governing Belvola-300, Parigere-300, Kundār-500 and Kukkanḍra-30.
11	Do. do.	Kalacharya	Barhamadevarasa	5th year, Śarvati, Mārgaśira, Amāvāsyā, Monday, solar eclipse, Uttarayana-saṁkrānti.	Do ..	Registers a grant of land made by Yogi Sabhājanandadeva for worship and offerings in the temple of Svayambhu-Madhavēśvara of Kratupura and the feeding of twelve Brahmins. The gift was entrusted to the management of the Seventy-two <i>Mahājanas</i> of Gadugu.

F.—Stone inscriptions of the Bombay Karnatak copied during the year 1926–27—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
12	On another slab in the same place	Yādava ..	Bhīllamadēva	..	Sanskrit (in Nagari).	Published in <i>Ep. Ind.</i> , Vol. III, pp. 217 ff.
13	On a slab built into the inner wall of an enclosure to the right of the well in the Viranārāyaṇa temple.	Western Chalukya.	Jagadeśhamalla Jayasīnghadeva	Śaka 959, Iśvara, Ashādha, śu. 6, Sunday.	Kannāḍa ..	Registers a grant of land made by Dāmodara-Setṭi after purchasing it from Maddimayya-Nayaka, the <i>Urodeya</i> of Lokkigundi, to the temples of Traipurusba and Baraha-Narāyaṇa for offerings etc. to the gods and for feeding Brahmins.
14	On a slab built into the wall of an enclosure to the left of the same well.	Vijayanagara.	Vīrapratāpa Achyutarāya-Maharāya ..	Śaka 1461, Vikārī, Bhādrapada, śu. 12, Śrāvana, Tuesday.	Kannāḍa and Sanskrit.	Contents similar to those of No. 7 above. Adds that the gift was recorded in the temple of god Viranārāyaṇa who had been propitious to the poet Kumāra-Vyasa.
15	On a slab built into the <i>prākāra</i> wall of the same temple.	Kaḷachūrya.	Bhujabala-Chakravartī Tribhuvanamaladeva.	7th year, Chitrabhanu, Ashādha, Amāvāsya, Thursday, solar eclipse.	Kannāḍa ..	Damaged. Seems to register a grant of land and gold to the god Bhōgeśvara.
16	On another slab built into the same wall.	Western Chalukya.	Chalukya-Chakravartī Vīra-Someśvara-deva.	4th year, Viśvasu, Uttarāyaṇa-Samkrāmaṇa.	Do. ..	Registers a gift of gold made by Viśṇuvardhana-Biobi-Setṭi for the worship of a god.
17	On a pillar in the <i>kalyāṇa-maṇḍapa</i> in the same temple.	..	....	..	Do. ..	Much damaged. Seems to register a gift of land, gold and houses.
18	On another pillar in the same <i>maṇḍapa</i>.	..	....	..	Do. ..	Registers gift of land and gold to the temple of Traipuruśhadeva.
19	On a stone in front of the Uḍachavva temple.	..	....	..	Do. ..	Damaged. States that Udiche was worshipping the goddess Udicheyi.
20	Betigeri —On one of the herostones in an enclosure known as Mallayyanakatte.	Rashtrakūṭa	Akaḷavarsha	Śaka 814, Pramadi, Ashādha, śu. 7, Sunday.	Do. ..	Damaged. Records the death of a hero named Kaligalla, when Maṅgatōraṇa was governing Belvola-naḍu.
21	Nagavi —On a slab set up in front of the temple of Nāgarjuna.	Do.	Nityavarsha Kottigadeva	Śaka 891, Śokla, Margaśira, Punname, Friday, Mrgaśira, lunar eclipse.	Do. ..	Damaged. Registers a grant of land to god Rameśvara of Nagavi for imparting education and maintaining a feeding-house, while the Ganga subordinate Satyavākya Konḡuṇivarma-Permaṇaḍigaḷ was governing Gaṅgavādi—86,000, Purigere—300, Belvola—300 and Kienkaḍu—70.
22	On a pillar in the Kōḍi-Basavanna temple in the same village.	Hoysala ..	Vīra-Ballāladeva	21st year, Prajapati, Kārttika, Punname, Monday, Vyatipata, Samkrāmaṇa.	Do. ..	Registers a gift of land made by Dharmarāsi-Pandita to the temple of Mahābaleśvara at Nagavi, after washing the feet of Someśvaradeva, the <i>achārya</i> of the temple.
23	On the same pillar	Yādava ..	Śiṅgaṇadeva	5th year, Yuva, Chaitra, 8, Monday, Vyatipata, Samkrāmaṇa.	Do. ..	Registers a gift of certain incomes made by the artisan Bommōja to the temple of Mahābāladeva. The gift was made into the hands of Someśvaradeva, the <i>achārya</i> of the temple.
24	On a second pillar in the same place.	Do. ..	Vīra-Siṅghaṇarāya	Śobhakṛit, Pushya, ba. Amāvāsya, Monday, Vyatipata, Samkrāmaṇa.	Do. ..	Registers a gift of land made by the leading men of the place (Nagavi) to the temple of Mahābāladeva, after washing the feet of Kedaradeva, the royal preceptor.
25	On another face of the same pillar	Do. ..	Vīra-Kannaradeva	Śaka 1177, Rakshaḷa, Vaiśākha, śu. 15, Thursday, Vyatipata, Samkrānti.	Do. ..	Registers a gift of land at Nagavi made by a Nayaka to the god Mahābāladeva after lavng the feet of Kedaradeva, the <i>achārya</i> of the temple.

26	On another pillar in the same place.	Madava ..	Lost ..	..	..	..	48th year, Parabha- va, .., Ama- vase, Monday, Sankramana.	Kannada ..	Mutilated. Seems to register a gift of some taxes made by a <i>Sankadhihari</i> at the command of the chief minister (name lost) to the temple of Mahabaladeva at Nagavi, after washing the feet of Kedaradeva, the royal preceptor.
27	Kalasapura. —On a stone built into the flooring of the Virabhadra temple.	..	..	..	..	..	Chaitra, su. 10 ..	Do ..	Broken at the bottom. Registers a gift of taxes on coconuts, by Channama-Nayaka and others, to the temple of Somanatha.
28	Lakkundi. —On a slab set up near the Jain <i>basti</i> .	Western Chalukya.	Ahavamalladeva ..	..	..	..	Saka 929, Plavana- ga, Phalguna, Nandivara-ash- tami, Thursday.	Kannada (verse and prose).	Registers a gift of land made by Attiyabbe, wife of Nagadeva, to the temple of Jina, constructed by her at Lokkigundi, while her son <i>Paṇḍita</i> Taila was governing the Masavadi—140. The gift was made into the hands of her preceptor Arhanandi-Pandita of the <i>Strasta-gana</i> and the Kaurur- <i>gachchha</i> with the permission of the king.
29	On four pieces of a broken slab lying in the compound of the same <i>basti</i> .	Do.	Do.	..	..	..	..	Do.	Mutilated. Seems to register the same gift as that mentioned in No. 28 above.
30	On a pillar to the right of the entrance into the same <i>basti</i> .	Kalachurya	Rayamurari Sovideva ..	..	..	..	6th year, Nandana, Pushya, su. Paur- namase, Monday, lunar eclipse, Ut- tarayana-Sank- ranti, Vyatipata.	Do.	Registers a gift of gold made by Gunanidhi-Kesavadeva for worship and offerings to the god of the <i>basadi</i> constructed by Balale Jimayya, after washing the feet of [Maha] Sena-Pandita, the <i>acharya</i> of the temple. Also registers another gift of gold to the same temple.
31	On the pedestal of the image of Neminatha in the same <i>basti</i> .	..	..	..	..	..	..	Kannada ..	States (that the image was) the gift of Sankhadave of the Mula- <i>saṃgha</i> and the Deva- <i>gana</i> .
32	On a pillar in the <i>maṇḍapa</i> of the Somesvara temple.	..	..	..	..	..	Chalukya-Vikrama year 28, Subhantu, Magha, ba. 8, Thursday.	Do. ..	Registers a gift of cloth made by Sankimayya-Nayaka and Mahadeva-Bhatta to twelve men.
33	On the same pillar	..	..	..	..	..	Chalukya-Vikrama year 48, Vilambi, Bhadrapada, Purn- ama, Sunday.	Do. ..	Registers a gift of gold made by the artisans of the temple of Bharatadeva to the god.
34	On a slab in the vacant site opposite to the Nagaradeva temple.	..	..	..	..	..	..	Do. ..	States that a site for <i>dānaśālā</i> was granted to Tribhuvanatilaka-Santinathadeva of the Vasudhaikabandhava-Jinalaya by the 1,000 (of Lakkundi).
35	On a slab built into the front wall of the Lingayata <i>maṭha</i> .	..	..	..	..	..	..	Do. ..	Registers the grant of two shops made by the 1,000 (of Lakkundi) to the god Nannesevara.
36	On the doorway leading to the well called <i>Siddharabhai</i> .	Hoyasala ..	Vira-Balladeva ..	..	..	..	3rd year, Ananda, Chaitra, Amavas- ye, Sunday, solar eclipse, Vyatipata.	Do. ..	Registers a gift of gold made by two private individuals with the permission of the 1,000 (of Lakkundi) for (the maintenance) of the well called Nagana-bhavi.
37	On a pillar in the Chandraman[16]-vara temple.	Kalachurya	Nissankamalla Sankamadave ..	..	..	..	5th year, Sarvari, Chaitra, su. 11, Sunday, Sank- ranti, Vyatipata.	Do. ..	Registers a gift of gold made by Nakeya-Nayaka for offerings to the god Asitara-Kesavadeva.
38	On a beam of the same temple ..	..	..	..	..	..	..	Do. ..	Registers a gift of 400 betel-nuts made by Ayichi-Setti for offerings to a god on the occasion of Dipavali.
39	On another beam of the same temple.	Western Chalukya.	Chalukya-Chakravarti Somesvaradeva ..	..	..	..	3rd year, Krodhi, Pushya, su. 5, Sunday, Uttara- rayana-Sankra- mana, Vyatipata.	Do. ..	Registers a gift of gold made by Ayichi-Setti and others for worship and offerings to the god Asitara-Kesavadeva in the presence of the 1,000, as desired by Gunanidhi-Kesavadeva.
40	On two other beams of the same temple.	Do.	Tribhuvanamalla Vira-Somesvaradeva ..	..	..	..	3rd year, Krodhi, Pushya, su. 5, Monday, Uttara- rayana-Sankra- mana, Vyatipata.	Do. ..	Registers a gift of gold made by Basavarasa Siddhaya and other guildsmen for worship and lamps to the god Ayitara (Asitara)-Kesavadeva, when the 1,000 of Lokkigundi were protecting the <i>dharma</i> s.

F.—Stone inscriptions of the Bombay Karnatak copied during the year 1926-27—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
41	On another beam of the same temple.	Kalachurya	Rayamurari Sovideva	8th year, Jaya, Mārgasīra, Amāvāsye, solar eclipse, Saṁkrānti, Vyatipāta.	Kannāḍa ..	Registers a gift of an annual income of gold made by Guṇanidhi Kēśavadeva for a perpetual lamp to the god Asitara-Kēśavaditya, while the 1,000 of Lokkiguṇḍi were protecting the <i>dharma</i> .
42	On a slab built into the wall of the Virabhadra temple.	Do.	....	Chalukya-Vikrama year 45, Śarvārī, Magha, Kāmarā-Amāvāsye.	Do. (verse and prose).	Registers grants of money made, for the maintenance of water-sheds, a tank and a pond, by Nāṇimayya-Nayaka for the merit of his parents.
43	On another slab built into the same wall.	..	Nīśaṅkamalladeva <i>alias</i> Saṁkavarmadeva	Śaka 1106, Viḷambi, Phalguṇa, Pūnami, Friday, lunar eclipse, Saṁkrānti, Vyatipāta.	Do.	Registers grants of money made by several communities of artisans to the god Abhinava-prasanna-Kēśavadeva installed by Aichi-Setṭi and to the god Saṁkaradeva. The stone bears another inscription of the reign of Chalukya-Chakravartī Vīra-Someśvara, dated in Śaka 1106, Krodhi, registering gifts of gold to the same temples.
44	On the wall of the Mallikarjuna temple.	..	....	Śaka 908, Nāla, Saṁkrānti, Sunday.	Kannāḍa ..	Registers a gift of gold made to Kalidevasvami, by a disciple of Devendra-Pāṇḍita.
45	On the same wall	..	...	Raudrī, Uta[rāyana]-Saṁkramaṇa.	Do. ..	Damaged. Seems to register a gift of gold by the <i>Heggaḍe</i> of the village.
46	On a pillar in the temple of Maṇikyēśvara.	..	....	..	Do. ..	Incomplete. Seems to register a gift by Basavi-Setṭi at the instance of Kriyasakti-Pāṇḍitadeva in the <i>bhṛgūmaṇḍapa</i> over the well constructed by the latter.
47	On the base of a pillar in the Nannēśvara temple.	..	....	..	Do. ..	Records that the rows of pillars in the temple of Nannēśvara were ordered to be prepared by Devalabbe of the Hebbana family.
48	On a beam of the same temple ..	Western Chalukya.	Tribhuvanamalla Vīra-Someśvaradeva ..	Śaka 1108, Parabhaṇa, Pushya, su. 13, Thursday, Uttarāyana-Saṁkrānti.	Do ..	Registers a gift of gold by Saṁkara-Setṭi, son of Basavi-Setṭi for offerings to the god Nannēśvara.
49	On a slab lying near the Kaṣṭi-Vīśvanātha temple.	Do.	Tribhuvanamalladeva	..	Do. ..	Damaged. Mentions the village Lokkiguṇḍi and the 1,000.
50	On a slab built into a platform of the same temple.	Kalachurya	Bhojabala-chakravartī Tribhuvanamalladeva.	..	Do. ..	Much damaged and worn out. Mentions a certain Mahadeva-Nayaka and Lokkiguṇḍi.
51	On the same slab	Western Chalukya.	Vīra-Someśvaradeva	3rd year, Krodhi, Pushya, su. 5, Monday, Uttarāyana-Saṁkrānti, Vyatipāta.	Do. ..	Registers a gift of gold by Achi-Setṭi and others to the god Mallikarjuna made in the presence of 1,000 <i>Mahajanas</i> .
52	Do.	Hoyasala ..	Vīra-Balladeva	[22]nd year Āngira, Vaiśākha, su. 13, Sunday.	Do. ..	Damaged. Seems to register a gift of gold for the worship of the god Madhusudanadeva made in the presence of the 1,000 of Lokkiguṇḍi.
53	Do.	Yadava ..	Siṅganadeva	24th year, Svabhānu, Chaitra, Amāvāsye, Sunday, solar eclipse, Uttarāyana, Vyatipāta.	Do. ..	Registers a gift of gold made by several prominent men carrying on different trades, to the god Madhusudanadeva at Lokkiguṇḍi.
54	On a beam of the same temple ..	Western Chalukya.	Chalukya-Vikrama-Chakravartī Tribhuvanamalladeva (Taila III).	3rd year, Prajāpati, Pushya, Amāvāsye, Sunday, Uttarāyana-Saṁkramaṇa, Vyatipāta.	Do. ..	Registers a gift of land and gold made by Tribhuvana-Kēśavadeva and others for worship and offerings to the god Śrī-Kavataleśvara after laying the feet of Someśvara-Pāṇḍita, the <i>ācārya</i> of the temple.

54	On the same beam	Do.	Trailokyamalladēva (Taila III)	6th year, Yuva, Magha, ha. Amāvāsye, Monday, Uttarayana-Samkrānti, Vyatipāta.	Do.	Registers a gift of land by Kāḷeya-Nayaka, son of Makestara-Makimayya, to Mōnideva, disciple of Samavedimuni, for the feeding of ascetics and guests.
55	On a slab built into the roof of the Gaṇeśa shrine near the Girls' School.	Do.	Tribhuvanamalla Vira-Somēśvara	4th year, Viśva-vasu, Pushya, śu. 2, Wednesday, Uttarayana-Samkrānti, Vyatipāta.	Do.	Registers a gift of gold made by some <i>Settis</i> for the eight kinds of worship of the god in the Nōmpiya- <i>śasadi</i> . Also registers another gift by some artisans to the god Santinātha.
56	Harti. —On a pillar in the temple of Išvara.	Kaḷachurya	Rayamurari Sōyideva	7th year, Vijaya, Kārtika, śu. Purnāṃśe, Monday, Vyatipāta, Samkrānti.	Do. (verse and prose).	Registers a gift of certain incomes made by the twelve <i>gāvundās</i> of Harti and other prominent persons for the offerings of the god Gōydeśvara after washing the feet of Jātavēda-Pāṇḍita, the <i>āchārya</i> of the temple.
57	On another face of the same pillar	Sinda ..	Mahāmaṇḍalēśvara Sahasōttuṅga Bhu-jabāḷabhima Vira-Bijjanādeva.	Do.	Kannāḍa ..	Registers a gift of tax by the <i>Heggaḍe</i> Remmarasa with the twelve <i>gāvundās</i> of Harti and others at the head, to the god Gōyideśvara after laving the feet of Jātavēda-Pāṇḍita.
58	On another pillar in the same temple.	Yadava ..	Vira-Siṅghapādeva	Śaka 1158, Buraṅki, Vaiśākha, śu. Purnāṃśe, Vyatipāta, Samkrānti.	Do.	Registers gift of incomes by the twelve <i>gāvundās</i> of Harati, the 300 of Vugura and the 1,000 of Dōpi, with Chaudāyga at the head, for the offerings of the god Mūlassthānēdeva, after washing the feet of Sōmēśvara-Pāṇḍita, the <i>āchārya</i> of the temple. Also registers similar gifts by Siriyama-Gāvunda.
59	Sirumja. —On a hero-stone set up near the school.	Rashtrakūṭa	Akalavaraha	Śaka 8 th	Do.	Damaged. Records the death in battle of a hero named Ereyā (?).
60	Yali-Sirur. —On a hero-stone set near the village <i>chāvāḍi</i> .	Do.	Do.	Śaka 823, Durmati	Do.	Mutilated at the end. States that Mahā-Srīmanta was governing Belvala-300.
61	On a slab set up in the same place	Western Chalukya.	Tribhuvanamalladēva	Chalukya - Vikrama year 42, Viḷambi, Jyēsthā, śu. Purnāṃśe, Thursday.	Do.	Registers a grant of land made by some <i>gāvundās</i> of Eleya-Sirivura to the god Belvōśvara, while the <i>Mahāpradhāna</i> Daṇḍanāyaka Nagavarimayya-Nayaka was governing Belvala-300, Puligere-300 and Banavāsi-12,000. The gift was made at the instance of the <i>Mahāpradhāna</i> , Senādhiputi Sayipayya.
62	On another slab set up in the same place.	Do.	Iṇṇabedāṅga Satyaśrayadēva	Śaka 926, Krōdhi, Pushya, Amāvāsye, Sunday, solar eclipse.	Do.	Damaged. Registers a grant of land made to the god Mūlassthānēdeva by Mahāmaṇḍalēśvara Sobhanarasa who was governing Huligere-300, Belvala-300 and Balasige-12,000. Also records the revival of the grant made in Kālayukta, the 13th year of Sarvajñachakravartin Bhuvārlo (Bhūlo)kamalla by the <i>Mahāpradhāna</i> Mahādevayya for the repairs of the temple which was then dilapidated.
63	On another hero-stone in the same place.	..	....	Śaka 9[2]7, Phalguṇa, Amāvāsye.	Do.	Records the death of a hero named Keta in a battle at Uṇakalla-kōṭi, which he is said to have fought at the command of Sattiga (king Satyaśraya ?).
64	On a slab built into a wall of the Bhogēśvara temple.	Western Chalukya.	Jagadeśumalladēva (II)	7th year, Raktakeśhi, Chaitra, śu. Purnāṃśe, Sunday, lunar eclipse.	Do.	Registers a gift of certain taxes made by Mahāmaṇḍalēśvara Namiyanna of the Kalaśa-vamśa, the agent of Hemmadidevarasa, to the god Bhogēśvara, after laving the feet of Aghōra-Pāṇḍita, the <i>āchārya</i> of the temple.
65	On the same slab	Kaḷachurya	Tribhuvanamalla Bijjanādeva	12th year, Sarvajit, Āśvayuja, śu. Purnāṃśe, Sunday, lunar eclipse.	Do.	Registers a gift of a garden made by Mahāpradhāna Dasarajayya, the <i>Uroḍaya</i> of Soratūru, for worship and offerings to the god Bhogēśvara. The gift was entrusted to Kōḍāśakti-Pāṇḍitadēva, the <i>āchārya</i> of the temple.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
66	On another slab built into the same wall.	Western Chalukya.	Tribhuvanamalladeva	Chalukya Vikrama year 34, Virōdhi, Āsvayuja, ba. 5, Thursday.	Kannada ..	Registers grants of land made by several prominent men and public bodies of Yelēya-Sirivura and other places for the worship and offerings of the gods Bhōgēśvara, Ampiteśvara and the goddess Sarasvatī. Also records another gift made by <i>Mahāpradhāna Dandanāyaka</i> Sayipayya and Nāgavarṇayya to the god Bhōgēśvara.
67	On three faces of a pillar in a field near the same temple.	Do.	Traiḷōkyamalladeva	..	Do. ..	Incomplete. Breaks off after giving the <i>prasaṅgi</i> of Bhuvanaiḥkamalla, the king's son.
68	Sirol. —On a slab lying in front of the Śiva temple.	Do.	Tribhuvanamalladeva	Chalukya-Vikrama year 46, Plava, [Jyēṣṭha, śu.] 8, Thursday.	Do. ..	Damaged and broken. Registers grants of land made by several <i>gavūṇḍas</i> to the god Mūlasthānadeva (in the presence of P; Rudrasakti-Paṇḍitadeva and the <i>Mahāśāmantā</i> Mallarasa of the Sinda family.
69	Soratur. —On a hero-stone set up in front of the Hanumān temple.	..	....	..	Do. ..	Records the death of a certain Nāyaka who fought at Niḍugallu along with the <i>Mahāmaṇḍalēśvara</i> Kumāraraṣa.
70	On a stone lying near the Boys' School.	Vijayanagara	Saśāśivarāya	..	Do. ..	Mutilated and damaged. Seems to record a grant made to a certain Ti[ruma]lōja by the king and Ramarājayya. Mentions Soratūru.
71	On a slab set up near the <i>āśvattha-katte</i> near the Venkaṭeśa temple.	Rāshṭrakuṭa	Amōghavarshadeva	Śaka 788	Do. ..	Damaged. Registers a gift of taxes made by <i>Mahāśāmantā</i> Abavāditya Kuppeyarasa who was governing Purigere, with the consent of (P) the 50 men of Saratapura.
72	On a slab set up in front of the Virabhadra temple.	Do.	Akalavarsha	Śaka 873, Virōdhikrit, Margaśira, Punnama, Sunday, Rohini lunar eclipse.	Do. ..	Published in <i>Ind. Ant.</i> , Vol. XII, pp. 257 ff.
73	On another slab set up in front of the same temple.	Do.	Do.	Śaka 80 [5] ..	Do. ..	Registers a gift of <i>gōśāsa</i> by Chidanna in the presence of the 'fifty' of Saratavura situated in the Purigere-nādu.
74	On the back of a third slab set up in the same place.	..	....	..	Do. ..	Archaic. Damaged. Mentions a certain Dekarerega.
75	On a slab set up in front of the Kallēśvara temple.	Western Chalukya.	Tribhuvanamalladeva	Chalukya-Vikrama year 16, Prajāpati, Pushya, śu. 12, Thursday, Uttaraṇyana-Saṁkrānti, Vyatipata.	Kannada (verse and prose).	Registers a gift of land made by Telliga Jakkiyabbe for the maintenance of a feeding-house constructed by her. The land was purchased from the 'two-hundred' of Soratavura. Also registers another grant of land made by the same lady a year after, for the same purpose. States that (the goddess) Mahalakṣmi of Kollāpura was protecting Soratavura.
76	On a broken slab set up in front of the same temple.	Do.	Lost	Lost	Do. ..	Mutilated. Records the installation of a Viṣṇu image. The 'two-hundred' of Soratūru are extolled.
77	On a pillar in the Mallesvara temple.	..	....	Durmukhi, Āsvija, śu. 10, Tuesday.	Kannada ..	Records that a ruined temple at Soratūru was renovated and an image of Basaveśvara installed therein by Gabbī-Nāyaka, an officer of <i>Mahanāyaka</i> Side-Nāyaka of Handigarūru.
78	On one of the stone beams of the well called <i>Pantarebhavi</i> .	Western Chalukya.	Tribhuvanamalladeva	23rd year, Bahudhanya.	Do. ..	Built in. Registers gifts of land and money made by certain individuals and guilds to the god Gramēśvara, after having the feet of Kedarasakti-Paṇḍita, disciple of Bōja-Paṇḍita of Lokkiguṇḍi.

79	On a slab lying in the ruined Jaina <i>basti</i> .	Do.	Bhuvanaikamalladēva	Śaka 993, Virodhakrit, Māgha, śu. 1, Sunday, Uttarāyana-Samkranti, Vyatipāta.	Do. ..	Registers a gift of land made by <i>Daṇḍanāyaka</i> Baladēvaṭṭya, the chief minister of the king, to the Baladēva-Jinalaya after washing the feet of Huliyaabbajjike, disciple of Sirinandi-Paṇḍita of the Sarastha-gaṇa and Chitrakūṭa-anaya. Also registers another gift made by the two-hundred <i>Mahājanas</i> of Sarasthura.
80	On a slab set up in the same <i>basti</i>	..	....	..	Do. ..	States that Pami-Gaṇḍiti, the wife of Naga-Gaṇḍa of Hebbagi, who was the lay-disciple of Narendrasena-Bhaṭṭaraka had her <i>nisti</i> (<i>niśidhi</i>), i.e., died.
81	On a niche in a well called <i>Pallā-davara-bhāvi</i>.	..	....	..	Do. ..	Records that the well was constructed by Dharma-Setṭhi who bore the <i>biruda</i> of 'Pogavira-gaṇḍa' and who was the disciple of Pavitrarāsi-Jiya.
82	Venkatapur.—On a slab lying behind the temple of Venkaṭēśa-dēva.	Rashtrakūṭa	Amoghavarsha	Śaka 928, Prabhava, Kārttika, ba. 10, Wednesday.	Do. ..	Registers a gift of land made to Chandrateja-Bhaṭṭara, disciple of Mallikarjuna-Bhaṭṭara, while Maha-Sirivanta was governing Belvola-300 and Mayirima was administering Mulgunda-12.
83	Mulgund.—On a slab built into the south wall of the Nagareśvara temple.	Western Chalukya.	Pratāpa-Chakravarti Jagadekamalladēva	..	Do. ..	Registers a gift of land made by <i>Mahāsāmanta</i> Boppadēvarasa of the Sinda family, who was administering Mulgunda-12, to the god Bhīmēśvaradēva after washing the feet of Isanaśakti-Paṇḍita, while Kesimayya was governing Halasige-12,000, Hanūngal-500 and the two Six-hundreds. Also records another gift to the same god by Medimayya, the <i>Sunkaveragade</i> of the two Six-hundreds.
84	On a slab set up behind the same temple.	Do.	Traṇḍokyamalladēva	Śaka 984, Śubba-krit Paushya, śu. 5, Monday, Uttarāyana-Samkranti.	Do. ..	Damaged. States that, when <i>Mahāsāmanta</i> Aycharasa was administering Mulgunda-12, the <i>Setṭhis</i> of Mulgunda made a gift of land, after purchasing it from Bellaḷa Sōyamayya, to Dhruvēśvara-Paṇḍita, disciple of Gaṅgarāsi-Paṇḍita, for the feeding etc. of the ascetics, in the presence of <i>Mahāsāmanta</i> Bhimarasa of the Sinda family.
85	On a broken slab lying in front of the <i>chāvaḍi</i>.	..	....	Chalukya-Vikrama year 48, Śo[bha-krit], Śravana, śu. 5, Thursday, Samkranti, Vyatipāta; Ch. V. year 49, Krodhi, Bhādrapada, śu. 5, Monday, Samkranti, Vyatipāta.	Do. ..	Registers grants of land made by some <i>Setṭhis</i> of Mulgunda to the temple of Vidurēśvara after washing the feet of Amptarāsi-muni, the disciple of Sōmēśvara-Paṇḍita who was the disciple of Kudraśakti-Paṇḍita. Also registers another grant on the second date to the same temple by the '50 families' of Mulgunda.
86	On the same slab	Kaḷachurya	Nisēṣakamallā Samkadēva	Śaka 1101, Vilambi, Vaiśakha, śu. 13, Monday, Samkranti, Vyatipāta.	Do. ..	Registers a grant of land made to the god Vidurēśvara by the <i>Mahājanas</i> of Mulgunda after washing the feet of Vamaśakti-Paṇḍita.
87	On a slab set up in front of the Pēṭe-Basappa temple.	Hoysaḷa ..	Vira-Balladēva	Śaka 1129, Prabhava, Pūshya, śu. 8, Monday, Uttarāyana-Samkranta, Vyatipāta.	Do. ..	Damaged. Registers a gift of land by the <i>Mahājanas</i> and others for worship and offerings to the god Telligēśvara, after washing the feet of Bhaskaracharya, the disciple of Kēḍaradēva.
88	On the <i>dhwajastambha</i> in front of the Narayana-dēva temple.	Western Chalukya.	Tribhuvanamalladēva	Chalukya-Vikrama year [32], Sarvadhara, Jyēṣṭha, ba. Amāvāsya, Monday, solar eclipse.	Do. ..	Damaged. Mentions <i>Daṇḍanāyaka</i> Chanuṇḍa and Chidḍa-Daṇḍādhipa.
89	On the same <i>dhwajastambha</i> .. .. .	..	....	Śaka 899, Śvara, Jyēṣṭha, Pūṇmashe, Monday, Rohiṇi, Sōbbana.	Do. ..	Damaged. Records that a <i>mānastambha</i> was prepared and erected.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
90	On the same <i>dhevajastambha</i> ..	Western Chalukya.	Tribhuvanamalladeva	..	Kannada ..	Registers a gift of three water-troughs to the god Narayanadeva by Narasiṅga-Bhaṭṭa, the pupil of Sakala-prakaśa-Bhaṭṭaraka, the king's preceptor who was administering Mulgunda (?).
91	On a slab built into the inner wall of the Parśvanatha temple.	..	....	Śaka 1197, Yuva, Vaiśakha, ba. 1[3], Thursday.	Sanskrit and Kannada.	Records the death of Amṛitaiyya, son of Dēvaṇṇa, who was the minister of Tilakaraśa of Saṭṭara.
92	On a pillar in the same temple ..	..	....	..	Kannada ..	Records the death, in a fight with the Mahomedans who burnt the temple of Parśvanatha, of a Jaina saint named Sahasarakīrti, the disciple (<i>nandana</i>) of Lalitakīrti-Ācharya of Deśi-gaṇa, Hanasoge-anvaya and Pustaka-gachchha.
93	On a pillar in the Chandranatha basti.	..	....	Śaka 1597, Rakshasa, Bhadrapada, ba. 5, Sunday.	Do. (verse.)	States that Banadambike, wife of Nagabhūpa, reconsecrated the image of the Arhat Ādinatha which was polluted by the Mahomedans (Turaka).
94	On a slab built into a wall inside the same basti.	..	....	Śaka 1843, Pṛava, Bhadrapada, śu. 9, Friday.	Sanskrit and Kannada.	Records the death of Nāgarasa, the son of Heggūde Madavarasa, the minister of Tilakaraśa of Svataura.
95	On another slab built into the same wall.	..	....	Śaka 1342, Śarvārī, Vaiśakha, śu. 14, Saturday.	Kannada ..	Records the death of Bulisettiya-Kesappa of Mulgunda, who was the dear disciple of Hēmasēnaguru who bore the <i>śirudat</i> Rāvarajagurumaṇḍalāchārya, Vadvāḍisēvara and Rāyavāḍipitamaha.
96	On a pillar in the Andanasvāmi-maṭha.	Yadava ..	Śirgaṇadeva	15th year, Tārana, Pūshya, śu. 14, Wednesday, Uttarāyana-Saṁkrānti.	Do. ..	Registers a grant of land made by <i>Adhikāri</i> Nāgarasa for a perpetual lamp in the temple of Svayambhūdeva after washing the feet of Somēśvaradeva.
97	On a broken slab on the tank-hund.	..	....	..	Do. ..	Fragment. States that the inscription was written (composed?) by Sāmiyanna and set up by Chāvūṇḍa.
98	On a slab on the brink of a well near the Siddhēśvara temple.	..	....	..	Do. ..	Records the death of a hero named Chandaṁna in a battle.
99	On a slab in the house of the <i>archaka</i> of the same temple.	..	....	..	Do. ..	Registers a grant of land made to Siddaramaiyya for the worship of the god Siddaiyyadeva.
100	On a slab in a field called <i>Benkiya vara-hola</i> about two miles to the north-east of the same village.	Western Chalukya.	Jayasimhadēva	Śaka 950, Vibhava, Śrāvana, ba. 8, Wednesday.	Do. ..	Damaged. Registers a gift of land and money made by Chellapayya to the saint Bhāvasivadeva, while Vavānaraśa was governing Belvola-300 and Purige-300.
101	Chinchli. —On a slab built into the wall of the Mallikarjuna temple.	Do.	Vira-Somēśvaradeva	Śaka 1107, Viśvavasu, Jyēsthā, śu. 5, Monday, Vyatipāta.	Do. ..	Registers grant of lands made by Gaṇḍilī-Jāhiyakkā, wife of Sridhara-Daṇḍanatha, to the god Mallikarjuna-deva of Svayambhū-tirtha after washing the feet of Gaṅgarāśi-Pāṇḍita. Also registers a grant of land and a <i>maṭha</i> by the 'fifty-six'.
102	On a slab set up in the backyard of Hosahatti's house.	Rāshtrakūṭa	Ka[mna]ra	Śaka 82[5], .., solar eclipse.	Do. ..	Damaged. Seems to register a gift of land while Vatsayya was in charge of the <i>sunka</i> of Belvola-300.
103	On a slab in the Karidevaragudi temple.	Western Chalukya.	Bhuvanaikamalladeva	Śaka 991, Saumya, Śrāvana, śu. 1, solar eclipse.	Do. ..	Registers gift of a flower-garden by a certain Dēvaṇṇa to the temple of Nāgēśvara. The gift was entrusted to the fifty-six <i>Mahājanas</i> of Chinchala.
104	On a slab set up near a ruined temple.	Rāshtrakūṭa	Kannara Akalavarasha	Śaka 819, Pūṅgaḷa.	Do. ..	Damaged. States that the stone recording the death(?) of a certain individual was set up in the presence of the fifty-six <i>Mahājanas</i> of Chinchala.
105	On three faces of a broken pillar lying near the same temple.	Do.	Amoghavarasha	Śaka 793, Vijaya. (wrong).	Do. ..	Records gift of <i>gōḍa</i> by a certain individual after washing the feet of the fifty-six <i>Mahājanas</i> of Chinchala, while Dēvaṇṇayya was governing the Belvola-300.
106	Kallur. —On a slab set up in front of the Kallappa temple.	..	....	Plavhaṅga, Margaśira, śu. 15.	Do. ..	Registers gift of the village of Kallur in the Mulgunda- <i>vaḷita</i> by Kadamba-Nayaka of Chaudī to the god Mallikarjuna.

107	Hosur.—On a slab built into the wall of the Siva temple.	..	....	..	Kannada	..	Registers gift of taxes to the temple of Molasthanadeva by Nagadeva and Kesava, the <i>Heggades</i> of Bacharasa who was the subordinate of <i>Mahāmaṇḍalēvara</i> Chamundarasa.
108	On another slab built into the same wall.	Western Chalukya.	Chalukya-Chakravarti deva.	Trailokyamalla-	7th year, Yuva, Prathama-Ashadha, Purnami, Thursday, lunar eclipse.	Do.	.. Registers the assignment of an income by Holli-Gavunda, the chief of Hosavuru, to Gaṅgarāsi-Pandita, the <i>āchārya</i> of the temple of Molasthanadeva, for the feeding of ascetics.
109	On a third slab built into the same wall.	Do.	Pratapa-Chakravarti	Jagadekamalladeva	10th year, Prabhava, Pushya, Śu. 13, Monday, Uttarayana-Sankramana, Vyatipata.	Do.	.. Records the grant of a garden made by Holla-Gavunda, the chief of Hosavuru, for the spiritual merit of his father Naki-Gavunda, to the god Molasthanadeva, after washing the feet of Gaṅgēśvara-Pandita in the presence of the 'seven hundred,' when Bopparasa of the Sinda family was administering the Mulgunda—12.
110	On a slab built into the roof of the same temple.	Do.	Jagadekamalladeva	.. .. .	Śaka 950, Vibhava, Pushya, Śu. 13, Sunday, Uttarayana-Samkranti.	Do.	.. Registers a grant of land made by Aycha-Gavunda to the <i>baṣṭi</i> constructed by him, for the merit of his wife Kanthikabbe, while Sindarasa was protecting the <i>dharma</i> under the orders of Revakabbarasi, the wife of Vavaparasa, who was the son of <i>Mahāśāntadhipati</i> Keśavarasa. It is stated that Revakabbarasi was administering Hosavuru, while Vavaparasa was governing the two Six-Hundreds and his brother Sivadarasa the Mulgunda—12. The gift was entrusted to Nagaachandra-Siddhanti.
111	On a slab set up near the Durgavva temple.	Do.	Ahavamalladeva	.. .. .	Śaka 915, Jaya, Uttarayana-Samkranti, solar eclipse.	Do.	.. Registers grant of lands made by Kopalagunda of the Sinda family, who was the <i>manneya</i> of Mulgunda—12, to the temple of Molasthanadeva of Hosavuru after washing the feet of Vidyabharana-Pandita, while Sobhanarasa was governing the two 'Six Hundreds'. Also registers grants of land to the same temple by Ereyamma-Gavunda and Aycha-Gavunda of Hosavuru.
112	On the wall (right of entrance) of the Trikoṭēśvara temple.	Do.	Chalukya-Chakravarti	Somēśvaradeva	3rd year, Pravāṅga, Ashadha, Śu. 5, Monday.	Do.	.. Registers gift of wages by the carpenter Kalloja, after washing the feet of the <i>āchārya</i> Agastyamantēvara, for offerings to the god Morakeśvara.
113	In the same place	Hoyasala	Vira-Balladeva	.. .. .	Śaka 1114, Paridhavi, Karttika, Śu. Purname, Monday.	Do.	.. Registers gift of taxes by Bhimarasa-Madayya, the officer of the <i>hejjuṅka</i> and others to Mahabala-Gavunda and the Seven Hundred as compensation for the damage caused by the encampment of the king's army.
114	On two slabs built into a wall (left of entrance) of the same temple.	Western Chalukya.	Tribhuvanamalladeva	.. .. .	Chalukya-Vikrama year 27, Chitra-bhānu, Magha, Śu. 11, Thursday, Sankramana, Vyatipata	Do.	.. Registers grant of lands made by Naki Gavunda to the temple of Morakeśvaradeva when Sakalaprakāśa-Bhattarakā, the preceptor of the king, was administering Hosavuru. The grant was made in the presence of Hollarasa of the Sinda family and Narasimha-Nayaka, the brother-in-law (<i>mayādāna</i>) of Sakalaprakāśa-Bhattarakā, after washing the feet of Jñānāsakti-Pandita, the disciple of Samavedi-Vratindra who was the disciple of Śrikantha-Pandita, the <i>āchārya</i> of the temple of Nakarēśvara of Mulgunda.
115	In the same place	Do.	Pratapa-Chakravarti	Jagadekamalladeva	7th year, Raktakshi, Chaitra, Śu. Purnami, Sunday, lunar eclipse.	Do.	.. Registers gift of taxes made to the same god by Namiyanna-Nayaka of the Kalasēna- <i>vaṁśa</i> and the Paṭṭagarakula, the <i>sarvādhipati</i> of Permaḍidevarasa (i.e., the king), after washing the feet of Jñānāsakti-Pandita.
116	Do.	Do.	Trailokyamalla (Taila III)	.. .. .	7th year, Yuva, Prathama-Ashadha, Purname, Thursday, lunar eclipse, Vyatipata.	Do.	.. Registers gift of land to the same temple by Holla-Gavunda, son of Naki-Gavunda and Bhogi-Gavundi, after washing the feet of Jñānāsakti-Pandita.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
116	On a pillar in the same place ..	Hoysala ..	Vira-Ballala	Śaka 1129, Prabha- va, Ashādha, śu. 11, Sunday. Vyatipata, Kar- kaṭaka-Saṁkra- maṇa. ..	Kannaḍa ..	Registers a gift of land to the god Morakeśvara of Hosavaru made by Chikka-Narasimha, the second son and chief minister of the king, while he was governing Mulgunda -12.
117	On a hero-stone near the local mosque.	..	....	..	Do. ..	Damaged. Records a fight.
118	Kanvi. —On the wall (left of entrance) of the temple of Išvara.	Western Chalukya.	Tribhuvanamalladeva	Chalukya-Vikrama year 29, Parthiva, Pausa, śu. 2, Sunday, Saṁkrāmaṇa.	Do. ..	Damaged. Registers a gift of land made by Ajji-Gavunda, the chief of Kanvi, to the god Mulaṣṭhanadeva, for the spiritual benefit of his father Jayadeva-Gavunda.
119	On the same wall	Kalachurya	Rayamurari Soyideva	7th year, Vijaya, Kārtika, śu. Pūrṇami, Monday, Saṁkrānti.	Do. ..	Registers gift of an income made by a certain Chaundema-Nayaka for offerings, worship, etc., of the god Mulaṣṭhanadeva, after having the feet of Amṛitarasideva, the <i>acharya</i> of the temple.
119a	Do.	Sinda ..	Mahamaṇḍaleśvara Vira-Bijjanadeva.	Bhujabalabhatta 7th year, Vijaya, Kārtika, śu. Pūrṇami, Monday.	Do. ..	Registers gift of gold by Baladeva-Nayaka to Amṛitarasideva, the <i>acharya</i> of the temple of Mulaṣṭhanadeva of Kanvi. Also registers another gift to the same person by Dasimayya, the <i>Mahāprabhu</i> of Soratūru.
120	Nilgunda. —On a slab lying in a field about a furlong to the west of the village.	..	....	Śaka 1445, Svabhānu, Magha, ba. 30, Friday.	Do. ..	Registers a grant of land made by Veṅkaṭapa-Nayaka, son of Baḡila Malapa-Nayaka, to the god Siddhēśvara of Mulgunda.
121	On a broken slab set up in the Kalamēśvara temple.	Western Chalukya.	Tribhuvanamalladeva	..	Do. ..	Damaged and mutilated. Verses in praise of Balavarmayya and Bhogadityadeva.
122	Kurtakoti. —On a slab built into the wall of the temple of Virupakṣa.	Do.	Do.	Śaka 1009, Prabha- va, Śrāvaṇa, Amāvāsyē, Sun- day, solar eclipse.	Do. ..	Registers grant of lands and gold made, with the consent of the 200 <i>Mahājanas</i> , by the 1,000 of Jaragara-Dōni who belonged to the Mōriya-kula, to the temple of Daseśvara at Kuṛitakunṭe built by Navida-Dasa.
123	On a pillar in the same temple ..	Do.	Chalukya-Vikrama	Śaka 1049, Parabhā- va, Jyēṣṭha, Amāvāsyē, Mon- day, solar eclipse.	Do. ..	Registers gift of taxes by Keśiraja, the <i>Sandhicigrahi</i> of <i>Dandamayaka</i> Sellappayya to the 1,000 of Dōni, for worship and offerings in the temple of Daseśvara. The gift was to be protected by the two hundred <i>Mahājanas</i> of Kuṛitakunṭe headed by Svāmikunḍa-Bhaṭṭopādhyaya.
124	On a slab lying on the bund of a tank.	Do.	Tribhuvanamalladeva	Śaka 1010, Prabha- va, Śrāvaṇa, Amāvāsyē solar eclipse.	Do. ..	Registers a gift of land made by Belkeyara-Ereymayya, son of Nāgavarṇma and grandson of Baṭṭeyabhatta, who was well versed in the <i>Vēdas</i> and <i>Vēdaṅgas</i> to the temple of Ere-Ṣiṣṇakeśavadeva which was constructed by him.
125	On a slab set up in front of the temple of Narasimhasvamin.	Do.	Lost	Chalukya-Bhoḷōka year 14, Kalā- ukta, Vaiśākha, Pūrṇami, Tues- day, lunar eclipse.	Do. ..	Damaged. Records provision made for a perpetual lamp in the temple of Narasimhaḍeva at the <i>mahāgrahāra</i> Kuṛitakunṭe by Boppaya-Nayaka.
126	On a slab set up in the temple of Virabhadra.	Raṣṭrakuṭa	Akalavartha Kannaḍadeva	Śaka 868, Parabhā- va, Kārtika, śu. Pūrṇami, Sunday.	Do. ..	Damaged. Records that a land was granted by Naga-Gavunda to the god Mulaṣṭhanadeva after washing the feet of Bhujanga-Bhaṭara, while Butayya was governing Belvola-300 and Purigere-300.
127	On a slab set up behind the temple of Kalamēśvara.	Western Chalukya.	Vijayaditya Satyaśraya	..	Do. ..	Archaic. Registers a gift made by Mupana to a temple constructed by him when Loketinnimmaḍi was administering Kuṛitakunṭe.

128	On a slab set up near the well called <i>Uppunirinadhāvi</i> .	Do.	Tribhuvanamalladēva	Chalukya-Vikrama year 7, Dundubhi, Pushya, śu. 3, Sunday, Uttarayana-Samkranti, Vyatipāta.	Do. ..	Registers grants of land made by <i>Mahāpradhāna</i> , <i>Munevergāde</i> , <i>Danḍanāyaka</i> Vamadēvayya to the two-hundred <i>Mahājanas</i> of Kuritakunte for a tank, while Trailōkyamalla Vira-Nolamba-Pallava-Permaḍi Jayasingadēva was governing Purigere-300, Belvola-300, Banavasi-12,000 and Kundūr-1,000. Also registers a grant of land to the temple of Anuvēśvara by the 200 <i>Mahājanas</i> headed by Svāmikumāra-Sōmayajin Bhaṭṭopādhyaya.
129	Kotavumuchigi .—On a slab set up in front of the Kalameśvara temple.	Do.	Tribhuvanamalla Vikramādityadēva ..	Śaka 934, Parithavi, Pushya, śu. 8, Sunday, Uttarayana-Samkranti.	Do. ..	Registers the grant of the village of Ummachigi situated in Nareyaṅgal-12 made by <i>Danḍanāyaka</i> Kēśarayya who was ruling Belvola-300, and Purigere-300, to Śrīdhara-Bhaṭṭa of Rōpa with the permission of the king.
130	On a slab set up in the Somēśvara temple.	Do.	Tribhuvanamalladēva	Chalukya-Vikrama year 37, Nandana, Pushya, śu. 4, Tuesday, Uttarayana-Samkranti, Vyatipāta.	Do. ..	Damaged. Verses in praise of a certain Vamanayya-Nāyaka who made a gift.
131	On a second slab set up in the same temple.	Do.	Jagadekamalladēva	5th year, Dundubhi, Chaitra, ba. 11, Wednesday, Samkranti.	Do. ..	Damaged. Registers a gift of taxes made by <i>Mahāradhāna</i> , <i>Danḍanāyaka</i> Kēśarajayya for worship and offerings to the god Sōmēśvaradēva of Ummachige.
132	On a third slab set up in the same temple.	Do.	Tribhuvanamalladēva	Chalukya-Vikrama year .., Paushya, śu. 11, Sunday, Uttarayana-Samkranti.	Do. ..	Damaged. Seems to register a gift while <i>Mahāpradhāna</i> , <i>Danḍanāyaka</i> Anantapaḷarasa was governing Belvola-300 and Purigere-300.
133	On a slab set up in the Jain <i>ḍasti</i> ..	..	....	....	Do. ..	States that the village Ummachigi was also known by the name of Sadaśivarayasamudra.
134	Huyilgol .—On a slab built in to the platform of the Kalameśvara temple.	..	....	Śaka 1484, Dundubhi, Pushya, śu. 15, Saturday, lunar eclipse.	Do. ..	Registers a gift of gold made to the god Kalinatha of the Mulasthana temple by a certain Mutyapa for the spiritual benefit of Virappa-Nāyaka.
135	On a slab set up in the house of a village menial named Durga.	Kaḷachurya	Bijjanadēva	Śaka 1087, Tarana, Pushya, Amāvāsya, Monday, Uttarayana-Samkranti, Vyatipāta.	Do. ..	Registers a gift made by several trade guilds in the presence of the 120 <i>Mahājanas</i> of Huligōla to the god Chandēśvaradēva.
136	On a hero-stone set up in front of the Ramalingadēva temple.	..	....	Śaka 938, Rakhasa, Māgha, śu. 5, Sunday.	Do. ..	Damaged. States that the stone was set up in memory of the heroes that fell fighting.
137	On a slab set up in the Maruti temple.	..	....	..	Do. ..	Much damaged. Seems to register a grant of land made by <i>Danḍanāyaka</i> Gōlara-Dēvaṇṇa in the presence of the 120 <i>Mahājanas</i> .
138	On a stone set up in the same temple.	..	....	Śaka 1459, Darmukhi, Bhādrapada, ba. 10, Sunday.	Do. ..	Mutilated. Registers gift of incomes by certain individuals in order to settle (?) the dispute over the boundary of Huligōla and Gavaraḍa.
139	On a hero-stone built into the platform of the same temple.	..	....	..	Do. ..	Damaged and mutilated. Records the death of Marasiṃghayya in a fight.
140	Gavarawad .—On the back of a slab set up in front of the Narayanadēva temple.	Raṣṭrakūṭa	Nṛpatnōga Amōghavarashadēva ..	Śaka 791, Virōdhi, Vaiśakha, śu. Purnama, lunar eclipse.	Do. ..	Damaged. Registers gift of tax on ghee when Dēvaṇṇayya was governing Belvola-300 and Puligere-300.
141	Balaganur .—On a slab set up in front of the temple of Virabhadra.	Western Chalukya.	Trailōkyamalladēva	Śaka 975, Jaya, .., Monday, Uttarayana-Samkranta.	Do. ..	Mutilated. Registers a gift of land while a certain chief who bore the <i>śiruta</i> 'Bhogavatipuravarēśvara' was governing Purigere-300.
142	On a slab set up in front of the <i>chāvaḍi</i> .	Hoysala	Vira-Ballāla	..	Do. ..	Much damaged and mutilated. Seems to register a gift of land. Mentions a certain Chandrabhūṣana-Brati.
143	On a slab set up near the <i>Pirakṭamaṭha</i>.	..	....	..	Do. ..	Records a gift of land made by Dēparasa, son of Hemmaya-Savanta and by the chief of the village.

F.—Stone inscriptions of the Bombay Karnatak copied during the year 1926-27—*cont.*

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No.	Places of inscription.	Dynasty.	King	Date.	Language and alphabet.	Remarks.
144	Hombal. —On a slab set up in the temple of Sankaralinga.	Western Chalukya.	Trailokyamalladeva	Saka 971, Virodhi, Pausya, ba. 12, Sunday, Uttarayana-Samkranti	Kannada ..	Registers a grant of land made by Jakkimayya to the temple of Vishnu at Pombulcha while Bhuvanaikamalla Somsavaradeva, the king's son, was governing Belvola—300 and Purigere—300.
145	On another slab set up in the same temple.	Do.	Trihuvanamalla Vira-Somsavaradeva ..	3rd year, Saumya, Sravana, su. 10, Monday, Samkrantana, Vyatipata.	Do. ..	Registers a grant of land made by Rudrasaktideva, after purchasing it from the Mahajanas of Pombulcha, for worship and offerings to the god Kumara-Bonthesvara installed by him after the name of Bontheyamuni.
146	Belhod. —On a slab set up in front of the temple of Isvara.	Kalachurya	Rayamurari Sovidava	8th year, Jaya, Chaitra, su. 13, Monday.	Do. ..	Registers a gift of land and gold made by Rayarasa, the chief of the village, for worship and offerings to the god Aditya of the Mlasthan temple.
147	On the same slab	Do.	Samkamadeva	3rd year, Vilambi, Vaisakha, su. 13, Monday, Vyatipata.	Do. ..	Records a gift made by Danḍanāyaka Dhannugideva, the Heggade of Belvola province and the karakas headed by Danḍanāyaka Mallugideva, to the tank called 1 evimgere at Beluhode.
148	On a slab set up behind the same temple.	Rashtrakuta	Prabhutavarsha Jagattuṅga	..	Do. ..	Records the gift of <i>gōsahasra</i> .
149	Hirehandigol. —On a slab in the temple of Uḍachavva.	Do.	Nityavarshadeva Yasakenallata Kottigadeva.	Saka 893, Pramoda, Uttarayana-Samkranti.	Do. ..	Registers a gift of gold made by Kontada Peggalayya, son of Viechhapayya to the 60 Mahajanas when Marasingha-Permaḍi was governing Purigere—300 and Belvola—300. The inscription was written by Devayya.
150	Chikrehandigol. —On a slab lying in an enclosure called <i>Pelisinavara-hitalu</i> .	Kalachurya	Rayamurari Sovidava	8th year, Jaya ..	Do. ..	Much damaged. Registers a grant of land to the Sankha-Jinalaya. The inscription was composed by <i>Hissinasadōva</i> , who called himself Anupamakavi-Kalidasa.
151	On a slab built into the wall of the Hanuman temple.	Western Chalukya.	Trihuvanamalladeva	Chalukya-Vikrama year 24, Pramadi, Pushya, ba. [2], Sunday, Uttarayana-Samkranti.	Do. ..	Registers a grant of land made by Pratikantha-Chanda, son of Niyogi-Madhava who was the agent of the four brothers, Anantapala, Narana, Vavana and Lakkana, to the temple of Madhavesvara built by him in memory of his father.
152	Bentur. —On a hero-stone built into the wall of the house of Annadanappa Tupari.	Rashtrakuta	Amoghavarsha	Saka 785, Taraṇa ..	Do. ..	Much damaged.
153	On two faces of a pillar in the temple of Sambhulinga.	Hoysala ..	Vira-Ballaladeva	19th year, Siddhartha, Ashadha, ba. 14, Tuesday, Vyatipata.	Do. ..	Registers gifts of gold to the god Svayambhudeva of Benaturu. Also records another gift to the same god for the merit of Hochohavve, by different persons.
154	On another pillar in the same temple.	Yadava ..	Singhanadeva	15th year, Bhava, Margasira, ba. 8, Thursday, Samkrantana.	Do. ..	Registers a gift of land made by two individuals to the tank called Hiriyakere. The gift was entrusted to the 64 Mahajanas of Benaturu.
155	On the same pillar	Hoysala ..	Vira-Ballaladeva	15th year, Krodhana, Pushya, .. Monday.	Do. ..	Records a gift of gold made by a certain Somaya to the god Svayambhudeva.
156	On another face of the same pillar	..	....	..	Do. ..	States that Vaijakabbe, mother of Mahadevayya, Divakaranna and Bachanna of Annigere set up a pillar in the temple of Svayambhudeva.
157	On a slab set up in front of the Hanuman temple.	Western Chalukya.	Trailokyamalla Ahavamalladeva	Saka 970, Sarvadhari, Phalguna, su. 5, Monday.	Do. ..	States that Madiraja, son of the Heggade of the Two six-hundreds saved the cows of Benatur after a fight and that the 36 Mahajanas granted him land on <i>saranamasya</i> tenure.

158	Mallasamudra. —On a slab set up in front of the <i>Iśvara</i> temple.	Do.	Trailōkyamalladeva (Taila III)	8th year, [Dhātū], Pushya, Uttarayana-Samkranti.	Do.	.. Damaged. Registers a gift of land to the god Malasthana-deva.
159	Asundi. —On the wall of the <i>Iśvara</i> temple.	Yadava ..	Ramachandra	, Virōdhi, Karttika, ba. 3, Monday, Vyatipata, Samkranti.	Do.	.. States that a certain land was granted to the local deity (<i>vīradēvate</i>).
160	On a slab set up in front of the same temple.	Western Chalukya.	Jagadekamalladeva	Śaka 948, Prabhava, Pushya, śu. 13, Sunday, Uttarayana-Samkranti.	Do.	.. Worn out. Registers a gift of land made by Bachaya-Nayaka who was administering Eleya-Pasuvundi included in Belvola-300 to Levasingi-Pandita, the disciple of Malayala-Pandita of the Nakare-maṭha at Annigere for worship and offerings to the god Bhōgeśvara.
161	On a slab set up in front of the Hanuman temple.	Do.	Trailōkyamalladeva	Śaka 975, Vijaya, ..., Amāvāsyē, Sunday, solar eclipse.	Do.	.. Registers a grant of land made by Sauchaya-Nayaka, the chief of Pasundi to the god Somēśvara. Mentions Dēvasiṅgi-Pandita.
162	On a slab set up behind the temple of Uḍachavva.	Rashtrekūṭa	Nityavarsha	Śaka 847, Parthiva.	Do.	.. Registers a grant of land made by Nagayya to a temple constructed by him when Chandraprabha-Bhaṭṭa of the Dhōra-Jinalaya was administering Pasuvundi and Nagapali-Gāvundā was the headman. The record was written by Lakkayya.
163	On a slab set up on a platform called <i>Molladēvikatte</i> outside the village.	Western Chalukya.	Trailōkyamalladeva	Śaka [987], Viśvavasu, Pausha, Punname, Sunday, Uttarayana-Samkranti.	Do.	.. Damaged. Registers a grant of land made after washing the feet of Santarasi-Pandita.
164	Kanaginahal. —On a broken slab built into the wall of the Nārāyaṇadeva temple.	..	....	..	Do.	.. Fragment. Mentions the Sinda chief Acharasa, his queen Mādēvi and his son Permaḍi-bhūpa.
Bijapur District, Hungund Taluk.						
165	Kardi. —On a broken slab set up in front of the <i>chāvadi</i> .	Lost	Lost	Lost	Do.	.. Broken and worn out. Registers a grant of land to the god Kōśavadeva.
166	On a second slab in the same place	..	....	..	Do.	.. Much damaged. Seems to register a grant of land at Karaḍi by Malaya-Vodeya.
167	On a third slab in the same place ..	..	....	..	Do.	.. Worn out. Records the death of a female disciple of Hari-sēna-Yati.
168	On a fourth slab in the same place ..	..	....	..	Do.	.. Damaged and worn out. Mentions Kariviḍi-30.
169	On a slab set up in front of the Hanuman temple.	Vijayanagara	Vīrapratāpa Sudaśivarāya	Śaka 1477, Pramadi, Aśvija, ba. 3, Saturday.	Do.	.. States that the barbers Timōḍja, Kōṇḍōja and Bhadrōja were exempted from several taxes by Aliya-Ramarajayya, the agent of the king.
170	Nandawadige. —At the top of the entrance into the central shrine of the Mākadeva temple.	Rashtrekūṭa	Akalavarshadeva	Śaka 822, Dundubhi, Magha, śu. 5, Thursday, Uttarashadha, Siddhiyoga.	Do.	.. Published in <i>Ind. Ant.</i> , Vol. XII, p. 221.
171	On a pillar set up in front of the Śiva temple.	Western Chalukya.	Trailōkyamalla	, Pushya, Uttarayana-Samkranti.	Do.	.. Damaged. Registers gift of land by a feudatory who is called <i>Khāvana-Gandhavāra</i> . States that he erected several temples at Kalyāna, Annigere, Banavasi, Nandavādige and other places. Mentions queen Maṇaladevi.
Dharwar District, Ron Taluk.						
172	Ron. —On a slab leaning against the right wall of the temple of Droṇacharya.	Do.	Tribhuvanamalladeva	Śaka 1033, Khara, Kārtika, Paurṇamāse, Wednesday, Vyatipata, lunar eclipse.	Do.	.. Registers grant of land and gold made by Nagaviśnu of Hainga-kula for lighting the <i>sabhamanṇapa</i> constructed by him and the <i>Vakkāpasāḍā</i> where <i>Turka</i> was taught, for maintaining a watershed and for worship and offerings to Malasthanadeva and Harasvati.
173	On a pillar in front of the same temple.	..	....	...., Pavaṅga, Kārtika, śu. 7, Friday.	Do.	.. Unfinished.

F.—Stone inscriptions of the Bombay Karnatak copied during the year 1926-27—*cont.*

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No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
174	On a slab leaning against the wall (right of entrance) of the temple of Somēśvara.	Kaḷachūrya	San̥kamadeva	Śaka 1102, Vikari, Āsvayūja, Amāvāsya, Monday.	Kannada ..	Registers grants of lands made at the request of Bachaya-Sahaṇi to the temples of Chameśvara and Mallēśvara at Rona by <i>Mahāmaṇḍalēśvara</i> Vikramādityadeva of the Sinda family, who was administering the Kisukūḍu-70. The gift was made after washing the feet of Gurubhaktadeva, the disciple of Jñānaśaktideva who was the disciple of Rudraśaktideva, the disciple of Vakkanadeva of Koppa belonging to the Kālamukha sect. Also registers other gifts made by Vikramāditya in conjunction with (his elder brother) Vira-Bijjanadeva.
175	On a hero-stone lying in the taluk office.	Raṣṭrakaṭa	Kannaradeva	Śaka [8]64, Śobhakrit, Vaiśakha, śu. 3, Sunday.	Do.	Damaged. States that when Butarya was governing Belvola—300, Purigere—300 and Gaṅgavādi—95,000, a certain Paṇpayya fought with his enemies and fell.
176	On a slab set up at the left of the entrance into the temple of Kalamēśvara.	Western Chalukya.	Jagadekamalla	, Dandubbi, Pushya, ba. 14, Monday, Uttara-yana-Sankranti.	Do.	Registers a grant of land made by Machimayya to the temple of Molasthanadeva constructed by his younger brother Sankimayya.
177	On a stone lying in front of the same temple.	Do.	Lost	, Solar eclipse.	Do.	Badly damaged. Seems to register a gift of gold made to the temple of Kalamēśvara for the worship of the god and the feeding of Brahmans.
178	On a stone set up in front of the temple of Hanumān near the <i>Dharmasāla</i>.	..	....	Krōdhi, Margasira, śu. 16.	Do.	Registers a grant of land made by Malarasa of Badavi to Narasimhadāsa for worship and offerings to the god Hanumān.
179	On a stone lying close to the temple of Basavanna.	..	....	..	Do.	Damaged. Published in <i>Ep. Ind.</i> , Vol. XIII, p. 85 ff.
180	On a hero-stone in front of the temple of Virabhadra.	..	....	Magha, śu. 11, Monday.	Do.	Much damaged and worn out. Mentions a certain [Liṅga]-ya-Sahaṇi.
181	Naregal. —On a stone set up in front of the village <i>chāvaḍi</i> .	Western Chalukya.	Tribhuvanamalladeva	Śaka 1028, Tārana, Kārtika, Amāvāsya, Thursday, solar eclipse.	Do.	Damaged. Records a grant of land made by the <i>Mahāmaṇḍalēśvara</i> Bammaraśa to the god Brahmēśvara installed by him, at Nareyaṅgal after washing the feet of Vigrēśvara-Paṇḍita.
182	On another stone in the same place	Raṣṭrakaṭa	Akalavarshadeva	Śaka 873, Sadharaṇa, Pushya, śu. 10, Sunday.	Do.	Registers a grant of land and gold made by Paddabbarasi, queen of Butarya who was ruling Gaṅgavādi-95,000, to a Jain temple constructed by her. Also records another gift of land made by Marasiṅghayya after laving the feet of Chandranandi-Paṇḍita, the disciple of Viranandi-Paṇḍita who was the disciple of Mahendra-Paṇḍita.
183	On the same stone	Kaḷachūrya	San̥kamadeva	5th year, Śarvari, Chaitra, śu. 11, Pushya, Vyatipāta, Sankramana.	Do.	Damaged. Registers a grant of land made by the <i>Mahāpradhāna</i> Keśavayya for worship and offerings to the god Keśaradeva.
184	In the same place	Do.	Do.	6th year, Śubhakrit, Magha, śu. 10, Monday.	Do.	Much damaged. Seems to register a gift of gold for worship and offerings to the god Rēvaṇēśvara.
185	On a stone set up in front of the village <i>chāvaḍi</i> .	Western Chalukya	Jagadekamalla	Lost	Do.	Mutilated at the beginning and damaged. Seems to register a gift of land to a god (name lost).
186	On a slab inside the temple of Kalamēśvara.	Do.	Tribhuvanamalladeva	Śaka 872, Pushya, śu. Pūṇṇama, Monday, lunar eclipse.	Do.	Published in <i>J.B.E. & A.S.</i> , Vol. XI, p. 224.
187	On a slab lying in front of the village school in the compound of the same temple.	Yādava ..	Kaṇnharadeva	Lost	Do.	Much damaged. ¹ Seems to register a gift of land made to the god Kalideva.

188	On a stone inside the temple of Tripurantaka.	Western Chalukya.	Jagadekamalladeva	Śaka 872, Śdharma, Kartika, Amāvāsyē, Thursday, solar eclipse.	Do.	Published in <i>J.B.B.R.A.S.</i> , Vol. XI, pp. 239 ff.
189	On a hero-stone leaning against the wall of the same temple.	Hoysala ..	Vira-Ballaladeva	7th year, Piṅgala, Mārgaśīra, śu. 14, [Tuesday].	Do.	Damaged. States that a certain Hamppaya-Nayaka died fighting.
190	On a stone inside a ruined well called <i>Hirābhāvi</i> .	Western Chalukya.	Tribhuvanamalladeva, 'ruling from Kal-yānapura.	Chalukya-Vikrama year 25, Vikrama, Mārgaśīra, Punnami, Sunday, lunar eclipse.	Do.	Registers a grant of land made to the god Kalideva of Baviya-maṭha by Mārasīṅga-Ġamunda of Nareyaṅgal when <i>Mahāpradhāna</i> Anantapaḷayya was governing Belvola-300 and Purigere-300.
191	On a stone set up in a field (Survey No. 1138).	..	....	..	Do.	Worn out. Registers a grant of land to god Rameśvara-deva by a resident of [Loki]gundi.
192	Kodikop. —On a stone set up near the front wall of the temple of Mūlabrahmeśvara.	Western Chalukya.	Vira-Someśvaradeva	..	Do.	Damaged and mutilated. Mentions the Sinda feudatory Vira-Bijjanadeva.
193	On a slab set up inside the same temple.	Do.	Tribhuvanamalladeva	Chalukya-Vikrama year 45, Śubhakṛit, Chaitra, śu. 8, Monday, Uttarayana-Samkrānti.	Do.	Published in <i>J.B.B.R.A.S.</i> , Vol. XI, pp. 247 ff.
194	On another slab in the same place	Do.	Pratāpachakravarti Jagadekamalladeva ..	7th year, Raktakāshi, Pushya, Amāvāsyē, Monday, Uttarayana-Samkrānti.	Do.	Ibid. pp. 253 ff.
195	Jakkali. —On a stone leaning against the left wall of the temple of Saṅgamēśvara.	Do.	....	...., Kartika, Amāvāsyē.	Do.	Damaged and worn out.
196	On a stone in front of the same temple.	Do.	Tribhuvanamalladeva, 'ruling from Jayantipura.'	Chalukya Vikrama year 43, Śarvārī, Kartika, śu. 1, Sunday, solar eclipse.	Do.	Registers a grant of land and flower-garden made by Kumara Śoḍḍavarasa at the request of the two hundred <i>Mahājanas</i> of Jakkili situated in Nareyaṅgal-12, for worship and offerings to the god Someśvara.
197	On a stone leaning against the front wall of the temple of Kulamēśvara.	Do.	....	Chalukya-Vikrama year 41, Hēvilambi, ... Monday, Uttarayana-Samkrānti, Vyatipāta.	Do.	Badly damaged. Seems to register a gift for the repairs of a Jain temple. Mentions the <i>agrahāra</i> Jakkili.
198	On a hero-stone built into the wall of the house of Channabasavva-Maṭhapati near the same temple.	Do.	Vijayāditya	Do.	Do.	Archaic. The record is incomplete. Mentions Jakkili.
199	On a stone in front of the temple of Vīraḥhadra.	Do.	Sarvajña-Chakravarti Bhūlokamalladeva	13th year, [Kala]-yukti, [Akshaya]-tadige-Amāvāsyē.	Do.	Registers a gift of land made by the <i>Mahāpradhāna</i> , <i>Dandānāyaka</i> Mahadevayya who was governing Belvola-300 and Purigere-300, to the two hundred <i>Mahājanas</i> , for the construction of a tank at Jakkili.
200	Nidgundi. —On a slab set up inside the temple of Basavanna.	Yadava ..	Bhujabala-Chakravarti Simghanadeva ..	Śaka 1159, Vijaya, Chaitra, śu. Punnami, Sunday.	Do.	Registers grants of land made by Śrīkarana Vāmanadeva to the god Svayambhu-Kalideva, when Vasudeva-Nayaka was governing Kisukadu-70 from his capital at Erambanne. The gift was entrusted to the four hundred <i>Mahājanas</i> of the place.
201	On the same slab	Do.	Do.	Krodhi, Jyēṣṭha, śu. Punnami, Monday.	Do.	Registers a grant of land made by Thakkura-Nayaka at the instance of Naranarasimha Khanderaya Bhaskara-Nayaka, to the four-hundred <i>Mahājanas</i> , for worship and offerings to the god Svayambhudeva. Also registers gifts of land made by Vamanadeva to the god Svayambhu-Patalabhairava and the goddess Hiriya-kavyu.

F.—Stone inscriptions of the Bombay Karnatak copied during the year 1926-27—*cont.*

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No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
202	On another stone inside the same temple.	Western Chalukya.	Bhuvanaikamalladeva	Śaka 998, Nala, Bhādrapada, Amavasya, Thursday, solar eclipse.	Kannada ..	Registers a grant of land made, with the permission of the king who was encamped at Avagevadi, by Suggaladevi, daughter of Abavanalladeva and sister of Bhuvanaikamalladeva, when she was administering Nidugundi included in Kisukadu—70, to the god Svayambhudeva and the goddess Bhagavati.
203	On the same stone	Do.	....	4th year, Vikrīta, Śrāvana, Purnama, Wednesday.	Do. ..	States that land was granted by a certain Govanna, son of Bammadeva-Nayaka or [Kudur]udi to the temple of Keśavadeva built by him. The gift was entrusted to the four hundred <i>Mahājanas</i> .
204	Do.	Do	Tribhuvanamalladeva	Chalukya-Vikrama year 31, Vyaya, Śrāvana, Purnama, Monday, lunar eclipse.	Do. ..	Registers gifts of land by various persons, for worship and offerings to the god Keśavadeva and for the <i>pārdyana</i> of two <i>Vēdas</i> .
205	On another stone in the same place.	Sinda ..	Mahamandaleśvara Vira-Bijjanadeva ..	Śaka 1096, Jaya, Mārgaśīra, Paurṇamāse, Sunday, lunar eclipse.	Do. ..	Registers a grant of land made at Nidugundi and Kodaganuru by <i>Dandānāyaka</i> Maḥadeva who was a subordinate of <i>Mahāmandaleśvara Dandānāyaka Javarāja</i> to the temple of Maḥaśeśvara built by him at Nidugundi and to the feeding house established by him.
206	On a stone set up in front of the same temple.	Western Chalukya.	Lost	..	Do. ..	Damaged and worn out.
207	On a stone set up in front of the temple of Narayanaśvara.	Do.	Do.	Śaka 996] Ananda, Aśvīja, Purnami, Tuesday, lunar eclipse.	Do. ..	Registers a grant of the village Kallamanapalli situated in Kisukadu—70, made by <i>Dandānāyaka</i> Jannimayya of the Kerma family with the permission of the king who was then residing at Benkapura, to the temple of Traipurusha built by him at Nidugundi.
208	On the same stone	Kalachurya	Rayamursi Śovideva	5th year, Śaka 1094, Khara, Pushya, ba. 13, Monday, Uttarāyana-Samkrānti.	Do. ..	Registers the renewal of the grant of the village Kallamanapalli to god Narayanaśvara of the Traipurushadevalaya by Siriyadevi and her two sons <i>Mahāmandaleśvara</i> Bijjana and Vikrama.
209	On a pillar in the temple of Kañ- cheśvara.	..	....	..	Do. ..	States that an oil-mill of the temple of Akkabhēśvara at Nidugundi was placed in charge of Kañi-Setti.
210	Kurhatti. —On a stone set up close to the front wall of the temple of Sōmēśvara.	..	....	Kṛitaka, Vaiśakha, śa. [10], Wednesday.	Do. ..	Damaged. Registers a gift of land.
211	Hirehal. —On a broken slab leaning against the front wall of the temple of Rameśvara.	..	....	..	Do. ..	Mutilated at the top. Seems to record a grant of land to the Sivalaya for the regular worship of the deity. The gift was entrusted to Amṛitaraśi-Paṇḍita.
212	On the same slab	Western Chalukya.	Bbālōkamalladeva	5th year, Sadharana, Magha, Amavasya, Monday, Uttarāyana-Samkrānti.	Do. ..	Registers gift of land made by the <i>Mahājanas</i> of Kisuvay and Honniyantu to Sōmēśvara-Paṇḍita, the <i>ādhārya</i> of the <i>Piriya-maṭha</i> for feeding ascetics.
213	Mudengudi. —On a stone near a public well outside the village.	..	....	..	Do. ..	Damaged. States that a son of Murarinatha-Nayaka constructed (the well).
214	Yeribyaleri. —On a stone set up in front of the temple of Rama- linga.	Western Chalukya.	Tribhuvanamalla Permaḍideva(?) ..	Śaka 968, Parthiva, Pausya, śa. 11, Sunday, Uttarāyana-Samkrānti.	Do. ..	Much damaged. Registers a gift of land made by certain gaviṇḍas to the gods Jogēśvara and Boleśvara of Bolegu. Mentions a certain Jōna.

215	Abbigeri. —On a stone pillar at the temple of <i>Ivara</i> on the bund of the tank called <i>Kempageri</i> .	Do	..	[Tribhuvana]malladēva	..	..	..	Do	..	Damaged and worn out. Registers a gift of land may by the <i>Mahājanas</i> .
216	On another pillar in the same place	Do.	..	Do.	..	..	..	Do.	..	Damaged. Registers gift of gold.
217	On a stone leaning against the left wall of the temple of <i>Uḍa-chavva</i> .	..	..	..	..	..	..	Do.	..	Records the death of a certain <i>Timmanna</i> in a fight at <i>Honnapura</i> .
218	On a stone set up in front of the temple of <i>Suttabasappa</i> .	Western Chalukya.	..	Tribhuvanamalladēva	..	..	..	Do.	..	Damaged. Registers a gift of land to the god <i>Somēśvara</i> of <i>Abbigeri</i> made by the <i>Mahājanas</i> after washing the feet of <i>Mallikarjuna-Pāṇḍita</i> , with the permission of <i>Mahāmaṇḍalēśvara Acharasa</i> .
219	On a stone leaning against the left wall of the village <i>chāvāṣi</i> .	Do.	..	Do.	..	..	..	Do.	..	Registers a grant of land by <i>Mahāmaṇḍalēśvara Acharasa</i> at the request of the <i>Mahājanas</i> to the tank called <i>Dēvīngere</i> at <i>Abbigeri</i> included in <i>Narayaṅga</i> —12. Also records another gift made by <i>Dēvaladēvi</i> , queen of <i>Mahāmaṇḍalēśvara</i> (<i>Chandarasa</i> , for worship and offerings to the god <i>Channakēśvaradēva</i>).
220	On a stone set up in front of the same <i>chāvāṣi</i> .	Kaḷachurya	..	Rāyamurāri Sōyidēva	..	..	..	Do.	..	Registers a grant of land made by <i>Bammarasa</i> of the <i>Sinda</i> family to god <i>Kuppesvara</i> at <i>Abbigeri</i> .
221	On the same stone	Western Chalukya.	..	Chalukya-Chakravarti Tribhuvanamalladēva.	..	..	..	Do.	..	Damaged. Registers a gift of land made by <i>Vikramadityadēvarasa</i> to the god <i>Kuppesvara</i> while <i>Bijaya</i> and himself were governing some provinces (names lost)
222	On a broken stone lying below a tamarind tree at <i>Chauki-maṣa</i> .	Sinda	..	Mahāmaṇḍalēśvara Vira-Bijaya	..	..	..	Do.	..	Mutilated and damaged. Registers grants of land made by <i>Bijaya</i> and his brother <i>Vikrama</i> to the god <i>Mulasthānadēva</i> after washing the feet of <i>Mallikarjuna-Pāṇḍita</i> .
223	On a slab built into the front wall of the house of <i>Guracharya-Paṇchamukhi</i> .	Vijayanagara	..	Vīrapratāpa Harihararaya	..	..	..	Do.	..	Records a grant of villages made by the king to <i>Hemadri-Acharya</i> of <i>Yerigeri</i> .
224	On a pillar in the compound of the <i>Jyōtirlinga</i> temple.	..	..	..	..	..	..	Do.	..	Much damaged. Registers grants of land to the well called <i>Jannabhavi</i> at <i>Abbigeri</i> .
225	On a rock in the <i>Yammikallu</i> field in the same village.	..	..	..	..	..	..	Do.	..	Registers a grant of land made by a certain <i>Barigaya-Nayaka</i> .
226	Sudi. —On a stone lying in the <i>Holageri</i> .	Rachtrakūṭa	..	..	..	..	..	Do.	..	The inscription consists of three pieces. The second and third pieces are published in <i>Ep. Ind.</i> , Vol. XV, pp. 74 ff. The first seems to mention the year <i>Śubha[kṛit]</i> and the month <i>Vaiśākha</i> .
227	On a slab set up inside the temple of <i>Jōḍukaladēva</i> .	Western Chalukya.	..	Tribhuvanamalladēva	..	..	..	Do.	..	Published in <i>Ep. Ind.</i> , Vol. XV, pp. 75 ff.
228	On another stone in the same place	Do.	..	Trailōkyemalladēva	..	..	..	Do.	..	<i>Ibid.</i> Vol. XV, pp. 85 ff.
229	On a pillar in front of the temple of <i>Mallikarjuna</i> .	Do.	..	Do.	..	..	..	Do.	..	<i>Ibid.</i> pp. 83 ff.
230	On another face of the same pillar	Do.	..	Do.	..	..	..	Do.	..	<i>Ibid.</i> pp. 80 ff.

F.—Stone inscriptions of the Bombay Karnatak copied during the year 1926-27—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
231	On a stone in front of the Karasthala-maṭha.	Western Chalukya.	Trailōkyamalladeva	Śaka 978, Vikṛiti, Jyeshṭha, Śu. 13, Sunday.	Kannada ..	Published in <i>Ep. Ind.</i> , Vol. XV, pp. 77 ff.
232	On another stone in the same place	Kalachurya	Śaṅkamadeva	..	Do. ..	<i>Ibid.</i> pp. 109 ff.
233	On the same stone	Yadava	Singhanadeva	Śaka 1164, ..., Śravaṇa, Śu. Pūṇami, Monday.	Do. ..	Mutilated. Registers remission of taxes in Kiskuṇḍa-nādu-70. Mentions the <i>Maṇḍalika-Pitāmaṇa</i> Khaṇḍaraya.
234	On a stone set up in front of the village <i>chāvaḍi</i> .	Western Chalukya.	Tribhuvanamalladeva	Chalukya-Vikrama year 38, Vijaya.	Do. ..	Partly published and the abstract of the whole given in <i>Ep. Ind.</i> , Vol. XV, pp. 105 ff.
235	On another stone in the same place.	Do.	Do.	Chalukya-Vikrama year 9, Raktākshi.	Do. ..	Partly published and the abstract of the whole given in <i>Ep. Ind.</i> , Vol. XV, pp. 100 ff.
236	Do. do.	Do.	Bhuvanaikamalladeva	, Pushya, Śu. 8.	Do. ..	The contents of the record are summarised in <i>Ep. Ind.</i> , Vol. XV, pp. 94 ff.
237	On a stone set up in the compound of the house of Krishnaji Khando Kulkarni.	Do.	Do.	Śaka 996, Ananda, Phalguṇa, ..., Sunday.	Do. ..	Partly published and the abstract of the whole given in <i>Ep. Ind.</i> , Vol. XV, pp. 97 ff.
238	On a stone set up near the temple of Viṭhoba.	Do.	Lost	, Pushya, ba 13, [Thursday].	Do. ..	Registers a gift of land made by Āchugi, son of Śimgideva and Keśaladevi to the god Brihmesvara for the repairs of the temple, after washing the feet of Sōmesvara-Panditadeva.
239	On a stone set up near the temple of Basavanna.	Do.	Tribhuvanamalladeva	..	Do. ..	Contents summarised and only four lines published in <i>Ep. Ind.</i> , Vol. XV, pp. 104 ff.
240	On a slab set up at a corner of the front wall of the house of Sidappa Ron.	Do.	Do.	Chalukya-Vikrama year 28, Subhānu, Uttarāyana-Saṁkramaṇa.	Do. ..	Registers a gift of gold made by Ottavōja, a goldsmith of the king to provide for the burning of lamps in the temple of the god Kalamahesvara of Sūṇḍi.